

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOURNAL MARSH.

"WHOLE, I COME QUANTITATIVE, AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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Poetry.

OH COME TO REIGN!

Mark that pilgrim—lowly bending,
At the shrine of prayer—ascending,
Praise and angels together blending
From his lips in mournful strain;
Glowing with sincere contrition,
And with childlike, sweet submission,
Ever riseth this petition—
"Jesus, come—oh come to reign."

List again—the low earth sigheth,
And the blood of martyrs crieth
From its tomb, where there lieth
Millions upon millions slain;
"Lord, how long, earthy word given,
All the wicked shall be driven
From the earth by bolts of heaven?
Jesus come—oh come to reign."

Kingdoms now are reeling, falling,
Nations lie in woe appalling,
On their eagles vainly coiling
All these wonders to explain;
While the slain around are lying,
God's own little flock are crying,
And in secret places crying,
"Jesus come—oh come to reign."

Here the wicked lived securely,
Of to-morrow boasting surely,
While from those who're walking purely
They extort despising gain;
Yes, the meek are burden'd, driven;
Want and care to them are given,
But they lift the cry to Heaven,
"Jesus come—oh come to reign."

Christian, cheer thee—land is weary;
Still be hopeful—nothing fearing,
Soon in majesty appearing,
You'll behold the Lamb once slain;
Oh how joyful thou to hear him,
While all nations shall reverse him,
Saying to his flock who fear him,
"I have come—oh come to reign."

Communications.

(Original.)

The Kingdom of God.—No. 9.

BY R. M. CATTIN.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts i. 6.

(Concluded.)

We were to inquire, in the 4th place, for the law of the Kingdom: how is it regarded? This point has been anticipated in our remarks upon the condition of the territory. But we will add a quotation from Isaiah (xxiv. 5, 6): "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant.—Therefore hath the curse devoured the earth.—All will admit, the will of God is not done in earth as in heaven. Hence, we learn this point, and state the conclusion from the foregoing evidence, namely: The Kingdom of God has not yet come; because—

1. Jesus is now in heaven; whereas, his throne is the "throne of his Father David"; and he is to "execute judgment and justice in the earth."

2. The saints are, some of them, sleeping in the "dust of the earth"; others are now enduring the trial of their faith, that they may be "counted worthy of the kingdom for which they suffer"; whereas, they are to "reign on the earth," with Christ, in whose days "the righteous shall flourish, and abundance of peace." The Kingdom is not come; because—

3. The earth is yet in "the hands of the wicked"; they bear rule; and "truth is fallen in the street, and equity cannot enter"; whereas, the kingdoms of this world are to "become the kingdoms of our Lord and of his Christ."—And, "with righteousness shall he judge the world, and the people with equity."

This being the relative condition of the several parts of the Kingdom, we will now proceed to show the revealed plan for bringing them together; or, setting up the Kingdom.

1. Jesus is to return to the earth. This is promised his disciples, John xiv. 3: "If I go, I will come again." Verse 29: "Ye have heard

how I said, I go away, and come again unto you: I have taken up into heaven, the two angels declared. "This same Jesus shall take up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 11. These assurances furnished the ground of hope to the church—as Paul says, "For our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ." The object for which he is to come, is declared by himself, Matt. xxv. 34, "When the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory." Then the King will say to the blessed, "Come, inherit the Kingdom. Thus we see the King is to be revealed from heaven.

2. The subjects of the Kingdom, who are "asleep," are to be raised from the dead; and the living are to be changed and gathered together.—See Matt. xxiv. 30, 31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." The Apostle says, the dead raise at the sound of the trumpet. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Co. xv. 52.

Again: "For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. iv. 16, 17.

This passage explains clearly the process by which the King and his people are to be brought together. And Paul urges this consideration in his 2d Epistle to the Thessalonians, as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him; that ye be not shaken in mind."

3. When the Lord comes, he gathers out the workers of iniquity, and exercises "dominion" in the earth as his right: as the "strong man" takes to himself his power and "reigns." Thus says the prophecy: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."—Dan. vii. 11.

This beast is the explained symbol of the fourth and last Gentile dominion in the earth; which is to meet the "Judgment," and is to be succeeded by the Kingdom of "one like the Son of man."

There is another like passage in Rev. xi. 15-18: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever." Thus the dominion will be wrested from the unlawful usurpers. Then—

4. "Out of Zion shall go forth the law"; and the will of God be done in earth as it is in heaven: for it is written, "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power."—Ps. cx. 2, 3. "He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."—Isa. xlii. 4.

To sum up, and conclude, we remark, that when our Lord returns from heaven, and raises the saints that sleep in Jesus, and changes the living ones, and when those that would not that he should reign over them are slain; then the Kingdom of God will have come. Even so, come, Lord Jesus. Amen.

If any man would turn religion into rivalry, and think to confute it by two or three bold jests, this man doth not render religion; but himself, difficult in the opinion of all considerate men, because he sports with his own life.

Of all felicities, how charming is that of a firm and gentle friendship. It sweetens our cares, cheers up our sorrows, and assists us in all trials and extremities.

Reply to L. E. Jones.

BY Z. CAMPBELL.

BRO. MARSH:—I observe in the *Harbinger* of November 10th, that Bro. Jones has taken some exceptions to a previous article of mine, "The Duplicate Entropy of Man." It appears he has altogether misunderstood the tenor of that article, for he seems to labor hard to prove that man has a soul, which I believe is nowhere disputed in any of my writings.

But the question is, does the soul make one separate and abstract individual, and the body another? If it does, then man is a duplicate entity; if not, he is a unit, soul and all.

Bro. J. says—"I have never yet heard of but one individual, and never saw any, who attributed his awakening to hearing, reading or thinking on those subjects." By which I suppose he means "The Duplicate Entropy of Man," the immortality of the soul, and endless misery; and his inquiries, he says, have been somewhat extensive. Well, now brother, this doctrine of the duplicate entropy of man has been preached for centuries, and if it is a fact, that only one individual has been converted by it, it is certainly high time to stop preaching it, for it must be a doctrine that God does neither own nor bless.—But it appears it has been known to awaken one, and that one, Bro. J. may offset against one who, by the blessing of God, has been awakened by the preaching of the unity of man, and that one is the writer of this article, and if I were at liberty to give names, I could give at least some other; so that the preaching of the truth, has, after all, done more good than the preaching of error. But Bro. J. in making out his catalogue of individuals awakened by "those subjects," takes no notice of the evils which have grown out of "hearing, reading and thinking on those subjects." My inquiries too, have been somewhat extensive on this subject, and I find invariably it has had a tendency in a greater or less degree to skepticism. The arch apostate took it upon him at an early age to make it appear that the word of God contradicts itself, and of course was not true. Now every attempt to draw inferences from certain texts, to break down plain, simple, and positive statements, is a direct attempt to prove, Tom Paine like, that the Bible contradicts itself. This is a business that better becomes an infidel than a christian.

Let it be remembered, brother, that all the inferences ever drawn by man do not amount to one, "thus saith the Lord." All your proof is inferences drawn from certain texts, and you array them against many a plain "Thus saith the Lord." It is greatly to be lamented that professors of religion should thus lend their aid to infidelity, in representing the Bible as teaching one thing in one place, and something different in another. In this way professed christians furnish infidels with their most powerful arguments. Let me give one example among many that have come under my own observation.

In a single country town in the State of Maine, where I resided a while, the infidels boasted themselves of being something like three hundred strong, out of a population of less than three thousand. I was one of that unhappy number, and was personally acquainted with most of them, and well know the ground we took to prove the Bible false. We invariably took the popular doctrines of the day, viz: the immortality of the soul, endless misery in fire and brimstone, the conscious state of the dead, and double being of man, all of which we were early taught to believe were, Bible doctrines, and which we were in the habit of comparing with certain platitudes of scripture, and found plain contradictions. No wonder, then we defied our Bibles, and who would not deny such a Bible as that? "If you expect a man to believe in who is in the habit of doing his own thinking, you must first make it a self-consistent whole, and this Bro. J. has not done, nor can he do it till he rejects the Duplicate Entropy of Man; and represents the creature

as dead when God says he is dead. This is but one instance of the evil tendencies of the popular doctrines; and no small evil, is it truly, for the greater part of this number were heads of families. I do not now recollect of one exception; the effect, then, has been not only to confirm hundreds of infidels in our little town, but to poison the children of perhaps a hundred and fifty families with the same supposed contradictions in the Bible, which has a direct tendency to bring it into disrepute.

Now how are these infidels to be "awakened"? Surely, not by preaching to them the double being of man. Well, how then? I can answer for one; by preaching the truth; this, and this only can, and has convinced infidels that the word of God does not contradict itself; this first convinced me that the Bible means what it says, and says nothing in one place that it contradicts in another. I was first led to see its self-consistency, its beauty and harmony, its plainness and simplicity; and by the blessing of God, I was next led to believe it. This showed me at once my own lost condition, which led me to throw myself at the feet of that same Jesus I had rejected, and seek for mercy; and blessed be his name, I have reason to-day to believe I obtained it.

Yes, ask and ye shall receive, I thank God for what I have received; for I received it from him through his word and not through the false doctrines of men. I have seen the effects of preaching the double being and fire and brimstone doctrine, till I am satisfied that it does far more hurt than good. It is true that revivals sometimes follow it, and it is equally as true that infidelity follows close to the heels of such revivals. And one thing is generally true of the converts in such revivals; they are quite as much like Pennsylvania coal; they burn well and give a great heat with little light, as long as they are blown upon with a hot blast; but when the blowing ceases, they cease to burn, and lie dormant until converted again by the next hot blast from Pluto's fiery region. If any one doubts this, let him follow eighteen months behind these "awakenings" and count the converts, and then the infidels. I do not mean to be understood that sinners are never converted under such circumstances; God sometimes brings good out of evil. What then shall we do evil that good may come? God forbid. Thus far I have said, that Bro. J. and others of his belief may be on their guard, and not become instruments in the hands of Satan to Tom Paine the Bible. But it appears that Bro. J. has attempted something like a refutation of one of my articles, at least he appears to have dipped his pen in the dregs of that "golden cup," and drawn a hollow contents slightly over those sparkling gems of brilliant light; that first adorned the glowing pages of sacred writ, by holy prophets penned; and, thence obedient to my feeble pen, flowed easily along to grace my humble piece; there to be marred by the doctrines foul of heathen sages! No, never!! Come then, that spirit that did inspire the holy seers of old to write things past and things to come; inspire thou me; shine in my heart and on my pen, and teach me with unmitigated hands how to reply.

Bro. Jones says: by the same rule of proof that I make use of, to prove that man is a unit, he will prove that Jesus Christ is only a man.—I do not doubt it; for he goes right on and proves him to be a man and nothing but a man. If he had proved him a man and yet the only one God, I think my rule of proof would have failed him, and left him to seek for a rule among the heathen philosophers, or perhaps in the "golden cup." And yet even by my rule of proof, he seems to think that certain texts of scripture do prove that man is a unit, and he has certainly failed, by my rule or any other, to give a text that proves man to be any thing but a unit.

But he says too, by my way of proof he will prove that only the righteous are to be raised from the dead; and so he will, he goes on and proves that the righteous are to be raised from the dead. But this does not prove, by my rule of proof, that there will be no resurrection of the

wicked dead, until he proves the wicked are a part of the righteous. My position is, that the soul is a part of the man, and that it takes a soul and a body to constitute the unit man.

Now we learn from Ex. xlii. 12, that Moses had hands; and in Deut. xxxiv. 5, we learn this same Moses died; and unless one can prove the body else can prove these hands were no part of Moses, I have a right to say they died when Moses died. This, Bro. J., is my rule of proof: he that reads, let him understand.

Now then, if Moses had a soul as well as hands, it is just as certain that his soul died when Moses died, as it is that his hands died then; unless Bro. J. can prove, by some rule of proof as good as mine, that Moses' soul is no part of Moses. But I suppose Bro. J. believes Moses' soul is immortal; but I should like to catch him trying to prove it by any rule of proof this side of Aethen philosophy. Bro. J. says also: "One class of texts speaks of man as if he was only a unit; another, as evidently declares that he is a complex being." The latter do not prove that he is not one person, but they do prove that he is a complex being. I do not know but Bro. J. writes this as he seems to think the inspired writers wrote, that is, write one thing and mean another; for his language carries the idea that one class of texts do prove that a man is one person, (a unit of course,) and yet they do prove that he is a complex person. "And now for the proof"—that man is a complex person, I suppose.—1 Thess. v. 23, "And I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." Well, this may prove that man is a complex being; but how it proves there is one man inside of another, I do not see. A watch is a complex thing, but that does not prove that there is one watch inside of another, according to my rule of proof; but may be heathen philosophers have a rule that proves it so. I go heart and hand with Bro. Paul in that expression; but because I have a heart and hand, it does not prove I am a double being, or that there is another man inside of Bro. Campbell, though there may be another man inside of Bro. Jones, and if there is, it must be one of the old heathen philosophers.

Again, Bro. J. remarks—"The same author (Paul) says that he knew a man who was caught up to the third heavens, and also to Paradise, but whether in or out of the body he could not tell." Well, now if Paul was really out of the body and in the third heaven, he was certainly Paul out of the body, as well as when he was Paul in the body. Now then, did Paul ever die? Certainly; but whether he was in the body or out of the body when he died, I cannot tell. So if Bro. J. thinks he has found a double being in Paul, he certainly has not found an immortal being in him. "In Eph. iii. 16, he prays that the saints might be strengthened in the inner man." This Bro. J. thinks is conclusive evidence that there must be an outer man, and consequently a double man. But the same process of reasoning would make it appear that Christ, in person, was in the saints. Col. i. 27,—"the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." I think that Paul, by a figure of speech, alluded to this hope, and prayed that it might be strengthened, and if Bro. J. had taken the 18th verse in connection with the 16th, he would have seen that Paul prayed that the hope of the saints might be strengthened. What faith? Faith in Christ the hope of glory, in "your hearts."

Bro. J. further says—"The Savior speaks of his soul in the possessive case. 'My soul is exceeding sorrowful even unto death.' But here he speaks of himself in the possessive case, and as possessing a soul; and that is all that quotation proves, unless it proves that his soul was about to die. Bro. J. asks, 'if in expressing the destruction of a unit, Bro. C. would make use of an adjective which invariably expresses two?' If the unit was a complex one, I might, if I wished to designate its parts; for instance, in speaking of water, I might say both Oxygen and Hydrogen; yet even Bro. J. would not suppose I intended to represent water as two elements. Bro. J. seems to confound the idea of a unit with a simple elementary thing. The text he quotes, Matt. x. 28, only proves that man has a soul and body, and that both are liable to be destroyed; it proves too that what man has not power to do, God has; he has promised in a great many texts to destroy the wicked, and this text proves that he has the power to do it; but it proves too that man has not the power to do it.

The next case alluded to by Bro. J., is Dives and Lazarus. This he says proves most conclusively, that man is a complex being, and that death is not an extinction of that being, but a change in its condition. Well, I do not know what is the rule of proof Bro. J. has got hold of now. It certainly can't be mine. But the old proverb is, "It is a poor rule that won't work both ways."

and we will try his and see if it is a good one. He says that death is a "change in the condition of the being;" then a change in the condition of the being is death; if the rule is a good one. Now all our New England farmers and mechanics who have left their farms and homes in California to dig gold, have changed their condition, and of course they are all dead, or else Bro. J.'s rule is a bad one.

The case of Dives and Lazarus, he says, "was either a literal case, or it was a parable." If the former it proves my position: "No, Bro. J., if it was a literal case it proves my position and disproves yours." For no one can fail to recognize a unit in Lazarus, for he was carried by angels, soul, body, sores and all, to Abraham's bosom; he did not come in two from the time the dogs licked his sores till he reached Abraham's bosom; and what then? It does not prove that any body else was ever carried there or ever will be; any more than Enoch and Elijah's translation proves that ever any body else was translated or ever will be. The same may be said of the rich man, he did not come in pieces neither, but lifted up his eyes in Hades, (grave) being in torment; but it does not prove that any body else will ever lift up their eyes in the grave.

But, says Bro. J., "If it is a parable it is worse than meaningless." This is going a little too far. Brother, suppose Christ had not explained his parable of the wheat and the tares, do you think you could have unraveled it? I think not; yet it would still have been a parable, and as such, big with meaning. This was certainly a parable, and I will prove it by a few texts.—From Luke xv. 1, and xvi. 19, it appears our Savior had around him, publicans, sinners, scribes and pharisees, and to each he always spoke in parables. Luke viii. 5, 18; Matt. xiii. 11; Mark iv. 10, 11, and 34; Matt. xiii. 34. Without a parable spake he not unto them, the multitude. But if this is a parable, Bro. J. thinks the five brethren represent nobody. For an exposition of it, I refer Bro. J. and others to Bro. Sweet's in the *Harbinger* of Aug. 25, Sept. 1 and 8. I do not say that all that Bro. S. says up on it must be correct; but I say it must be a parable, and if Bro. J. or any body else does not understand it, they cannot prove any thing by it.—Let this be understood by all, that he who undertakes to prove any thing by it, must first prove that he understands it. Bro. J. further remarks that Christ spake this to the Pharisees who believed in the resurrection of the dead, and a conscious intermediate state, and did not intimate one word to them to the contrary. And why should he on this occasion any more than he should when he spake to them about paying taxes to Cesar, unless Bro. J. can prove that Christ, in this case, was lecturing the Pharisees on the intermediate state of the dead. He has not yet shown us that either the Pharisees or our Savior made any allusion whatever to the state of the dead; and until he does this, his argument is more than meaningless." He alludes to the circumstance of Christ saying to the Sadducees, who believed not in the resurrection of the dead, neither in angels nor spirits, "ye do err." I presume that Bro. J. himself will admit that Christ was here speaking of the resurrection of the dead; and if so, we should expect him to set the Sadducees right on that subject. Bro. J. says his opponent has asserted that spirits have no tongues. By his opponents, I think he does not mean me, for I never made the assertion. But if he has proved that spirits have tongues, I am ready to prove that tongues have spirits. For his closing argument is,—"Those spirits have never appeared to men but with the same identical and distinct forms, and always with the gift of speech." Now if there is any force in his argument, "those spirits" that appear to men must be disembodied spirits. Now if their bodies are not present when seen by men, their tongues cannot be; and if it be the spirit of the body that is seen, it is the spirit of the tongue that talks.

"To all this phalanx of inspired testimony," Bro. J. says I have opposed the single word death, which he says I have made to mean the whole curse. Instead of a phalanx of inspired testimony, it appears that Bro. J. has given a phalanx of inferences drawn from certain texts, but not one "Thus saith the Lord" in the whole phalanx. Neither have I proved, as he says, that death is the whole curse; but the end of the whole curse. "Sin when it is finished bringeth forth death." "Thus saith the Lord;" and a phalanx of inspired testimony has not been found to prove it is any thing but death.

The next passage made use of by Bro. J. to prove that death is a change in the condition of the creature, is Christ's language to the penitent thief on the cross: "To-day shalt thou be with me in Paradise." I would ask Bro. J., if our Savior intended to answer the thief's prayer? I would remember when they came into the

kingdom." And whether he came into his kingdom on the day that he was crucified? And whether Christ promised the thief he should be with him in Paradise before his death or after? And whether Christ was in Paradise or not between his death and resurrection?—All these things must be looked to, and not asked louder than inferences drawn from our translators use of the word "To-day;" it not being the language our Savior used, as Bro. J. asserts.—The original word here translated, "To-day," is an adverb which qualifies the first verb in the sentence instead of the second, as Bro. J. makes the word "To-day."

Now let us look at these things. It appears Matt. xxvii. 46 and our Savior died at, or about the ninth o'clock, (P. M.) three hours more in the day, for the evening and the morning of the day among the Jews. Evening, as we commenced at six o'clock, P. M., our day commenced, which then was our Sabbath day, (our Friday.) Our Savior was dead three hours before this day commenced.—Proof.—Mark xv. 42, 53, "And now when the evening was come, (because it was the preparation, that is the day before the Sabbath,) Joseph of Arimathea, went in boldly unto Pilate, and craved the body of Jesus." Observe, Christ died at the close of one day, and this was at the commencement of the next. Again, John xix. 31, "The Jews, because it was the preparation, besought Pilate that their legs might be broken," &c.—Now the legs of the two thieves were broken, because they were undoubtedly alive, but they broke not the legs of our Savior, because he was already dead; and if so, he died the day before the two thieves did. Our Savior died on Thursday, the two thieves on Friday. This disproves the heathen mythology of the conscious state of the dead, and will not, I suppose, answer Bro. J.'s purpose at all. Neither will it answer Tom Paine's purpose, for he says that Christ, in order to prove himself the Messiah should have lain in the grave three nights, instead of two; and so do I; for the wicked and adulterous generation was to have but one sign of his Messiahship given them, and that was, (Matt. xii. 39, 40) that the Son of man should lay as long in the heart of the earth as Jonas was in the whale's belly, three days and three nights.

But if the thief and Christ were together in Paradise after death, in the day Christ said this to him, then he did not die till Friday, and did not lie in the grave as long as Jonas was in the whale's belly by a whole day and night, and who can blame those wicked Jews for rejecting him as the Messiah, when they asked him for a sign, and he gave them one; but it failed. Failed, did I say? No; it was the heathen notion of the conscious state of the dead that failed; for Christ died on Thursday, three o'clock, P. M., and was in the grave Thursday, Friday and Saturday nights, or as long as Jonas was in the whale's belly; which proves him to be the Messiah, according to the sign he gave.

Again, if Christ answered the thief's prayer, he did not promise him that he should be with him any where until he shall come into his kingdom, and that he has not done yet; and he said to Mary, when he arose, that he had not yet ascended to his Father; but now he is ascended, and is at the right hand of his Father; for Stephen saw him there; but the thief is not there, and never will be; for (1 Tim. vi. 16,) God dwells in the light, whom no man can approach unto; whom no man hath seen, nor can see.—The thief was a man; he has never been with Christ since his ascension; he has lain down to rise not again till the heavens be no more. Job xiv. 12.—Let God be true, though every man be found a liar.

Bro. J. gives the following from my article:—"Sin when it is finished, bringeth forth death," and my remarks that it is death, and it takes the Devil himself to make any thing else of it but death. He says, I evidently mean to say that it takes the Devil to make any thing of it but the sense which I attach to it; but in that case Devil, he says, told the truth; for Adam did not die in the day he eat the forbidden fruit. To which I reply, that in the india-rubber sense, which Bro. J. attaches to it, the Devil most assuredly told the truth; for Adam did not die that day or any other day, for when he met that "change in his condition," the dropping off the shell from the inner man, he was more alive than ever, and just began to know what it was to live.

Bro. J. thinks the text which says, "the dead know not any thing," proves too much, for it proves, as he thinks, that they never shall know any thing to all eternity. Not so fast Bro. J.—How does it prove that the dead shall remain dead to all eternity? The term made use of in it, denotes a temporal period; beyond that you have no evidence that they will not be made alive, and

But as this text conflicts with your opinion concerning the conscious state of the dead, you seem to think that Solomon was mistaken when he said it, Eccl. ix. 5, 6, for you represent him as a little out of his wits. For my part I have more confidence in Solomon's wisdom, for I think he knew better than you and I.

But how was it with Job? Was he wandering when he said, "man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep?" Was Obadiah wandering when he said, the heathen should be "as though they had not been?" David? When he said, he (God) spared not their souls from death? (Psa. lxxviii. 50.) Ezekiel? (xviii. 4,) when he said—"The soul (the inner man) that sinneth, it shall die?" Peter? (Acts ii. 31,) when he said, "he, seeing this before, spake of the resurrection of Christ, that his soul (inner man) was not left in hell, neither did his flesh, (outer man) see corruption." Isaiah? (liii. 10,) when he said, "thou shalt make his soul an offering for sin?" Paul? (Heb. ix. 28,) who said Christ himself was "once offered to bear the sins of many?" Observe, by the last two texts that his soul and Christ were both one offering, a unit, if you please.

Now how these old inspired writers did "wander," didn't they brother? What a pity it is that some heathen philosopher had not stood by them to restrain their waywardness, and to have told them better than to say that souls die—go into the grave—lie down and rise not nor wake up till the resurrection. To be more popular, and not so old fashioned, and say that man only meets with a "change in his condition," when he dies and keeps right on living all the time, only a great deal more really after than before death, or this change.

Lastly, Bro. J. finds a good deal of fault with my use of the word immortality. He acknowledges the text I quoted, 1 Tim. vi. 16, implies that God only bath it; but he asserts that consciousness is not the Bible sense of the term immortality. This goes altogether beyond me; I, indeed, have proved that man is a unit; but he has proved that God is a cypher. For it follows that God has no conscious being, for his views are, that consciousness is the very thing that is immortalized when man changes his condition. Now if the dead are conscious, immortally so, and yet do not know it, and God neither, how in the name of common sense does Bro. J. know it?

And now, Bro. Marsh, I am aware that some apology is due for troubling you with so long an article; but you will excuse me, for you see that Bro. J.'s inner man is a prolix customer, and he has led me a long way, *ignis fatuus* like, through ruined heaps of heathen philosophy; through the intricate waves and winding labyrinth of by gone ages; through fen, marsh and muddy pools, sometimes even at the very mouths of the lower tier of the guns of infidelity, and sometimes to the very bottom of the golden cup, and sometimes among seven headed and ten horned beasts, and great red dragons; through mystical fogs and Egyptian darkness, and yet I have got back again safe and sound; with bones unbroken, shins unbarked, hands clean, heart pure and conscience clear; where I can bask again in the sunshine of divine light, and sip again at the crystal rill of revealed truth.

South Adams, Nov. 15, 1849.

[Original.]

Paradise.*

BY L. D. MANFIELD.

"To-day shalt thou be with me in Paradise."—Luke xxiii. 43.

What does this passage really mean? These are the words of the Blessed Savior in the midst of most affecting scenes, and possess no ordinary interest from the surrounding circumstances.—Jesus had been apprehended as a seditious man, aiming at the subversion of the government, and inimical to the dominion of Cesar. He had announced the establishment of the "Kingdom of God," as an approaching event. He was recognized by his disciples as the "Messiah," i. e. the anointed successor on David's throne;—and their united and enthusiastic acclamations as they conducted Jesus into Jerusalem, with "hosannas to the Son of David," and cries of "Blessed be the kingdom of our Father, David, which cometh in the name of the Lord," attested the sincerity of their convictions as to his royalty. Betrayed by "his own familiar friend"—denied by one who "would not deny him though all men did." Brought from the hall of the high priest, and committed into the hands of Pilate, (because "it was not lawful for the Jews to put any man to death," and their malice could not

*This article was written some time since, and has been withheld, because our brethren whose editorial offices views differ

...satisfied with any thing but his blood, he there confessed that he was "a king," though "his kingdom was not of this world." So much was Pilate impressed by the dignified and exalted bearing of the royal culprit, that he would have released him; but the Jews cried out, "If thou let this man go thou art not Cæsar's friend, who soever maketh himself a king speaketh against Cæsar," and their voices prevailed, so that Pilate yielded to them, and having washed his hands as indicative of his own innocence, he delivered Christ to be crucified. Claiming still to affix the title of his accusation, he rebuked the Jews, by emblazoning over his head upon the Cross, in three languages, "THE KING OF THE JEWS;" and when they said to him, "What I am the king of the Jews," he replied, "What I have written I have written." Christ's title was doubtless the occasion of their greater animosity, which vented itself in "wagging their heads" and "railing." Hanging upon the cross as a malefactor—yet his true title was retained; and he had told the Jews, when they importuned him as to his claims, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven!" Then, though "his kingdom be not of this world,"—would "the kingdoms of this world become" his own kingdom. He never disclaimed his right to the heirship of David's throne, and the sovereignty of God's kingdom on Earth!

Two thieves are hanging with him—"Jesus in the midst," says the Evangelist. Are they ignorant of the claims of royalty which Christ had set up? Had the excitement which was felt throughout Jerusalem, on account of Christ's pretensions, not been so general, they might have been ignorant; but "all Jerusalem had been moved" when Christ was publicly recognized by his disciples as the rightful heir to the throne of David, and his pretensions must have been known to all. These robbers knew all about the matter—or at least they were sufficiently acquainted, to join with the infamous mob at their feet and "revelled" Christ at first "in the same manner," saying, "If thou be the anointed, the King of Israel, come down and we will believe on thee!" But a change came over one of these robbers—He became satisfied of the genuineness of Christ's claims, and when the other persevered in his revellings, and told the Savior, "If thou art the anointed save thyself and us!" the converted thief reproved him, saying, "Dost not thou fear God, seeing thou art in the same punishment? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss," not even in respect to the royalty which he claimed, which claim had involved Christ in this punishment. But as evidence of the genuineness of his faith in Christ's character and pretensions—that "hereafter he should be seen coming in the clouds of heaven with power and glory," he said to Jesus, "Lord, remember me when thou comest into thy kingdom!" or, as the margin of the Greek Testament reads, "En to heme-ra tes eleusios sou," which is, literally, "In the day of thy coming." As Matthew says, after speaking of the signs in the last days, "Then know that He (Christ) is near, even at the door;" and Luke, in speaking of the same thing, says, "Know that the Kingdom of God is nigh at hand;" so in the different readings of the Greek manuscripts, we have the "day of Christ's coming" identified with "his coming in his Kingdom."—It would seem as though the circumstances, and the request of the thief, did not come into the account at all in determining what the reply of the Lord signified; and interpreters of this passage have for the most part construed the text as though the thief had requested to be remembered in death, or "Hades," about which he expresses no anxiety, and makes no request.

Christ was a King. His Kingdom was future. He would "come into it" "in the day of his coming." The thief believed it, and besought the Lord to remember him then! He acknowledged his guilt and repented; he was therefore a fit subject of the kingdom of God. Christ accepted him, and it seems to me, assured him of the success of his prayer, and that the very thing which he asked for would be granted, and pledged his word solemnly that he should be "remembered in that day." To suppose that Christ made no reply to the particular request of the thief, is to my mind extremely improbable. There are three different views of this text—all of which cannot be right. Two of them overlook the request of the thief, and the circumstances of the case; and make the reply of Our Savior irrelevant to the request.

1st View. Paradise is Heaven. Christ and the thief died that day, and their souls went to Heaven.

2d View. Paradise is that part of "Hades" which is the receptacle of happy souls until the Day of Judgment. Christ dying that day, his

soul would meet the soul of the thief in this place of disembodied spirits.

3d View. Paradise is the New Jerusalem, which had not been prepared when Christ spoke thus to the thief, but will be developed at the Second coming of Christ; and be established on the New Earth, which will mark the beginning of the Kingdom of God, "into" which Christ "will come" at that time. Christ gave the robber the assurance then, that when he did come, and Paradise was opened for the reception of the Saints, he should be with him (Christ), and enjoy its glory and blessedness. This view makes the reply of the Savior direct and pertinent.

To this latter view there is one most serious objection, based upon the rendering and punctuation of the common version; "Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise." It is said Christ promised that he would be with him that day in Paradise. But the fulfillment of the promise cannot be deferred until his Second Advent, and the coming of His Kingdom on the Earth.

To this we reply, that the translation and punctuation are susceptible of such changes as to remove this objection, without departing from the strict meaning of the Greek text. Indeed, in the margin of the Greek Testament, the punctuation is changed, and the comma is placed after "to-day"—thus making this adverb qualify the time when the Savior made the promise, and not the period of its fulfillment; which latter did not need any qualification, as the thief looked to the "day of His coming" as the period when he would receive that for which he asked. Many persons are not aware that the pointing of the Scriptures is not a part of inspiration; but so it is, and we do no violence to the Sacred text when we change the place of a comma. Again, we have been accustomed to read this text with a peculiar emphasis on "To-day," as though that were the emphatic word, and we are very much shocked that the "Divine inspiration" contained in the modulation of our voice, is disregarded. But, despite these prejudices, we will venture a translation of the text which is faithful to the original Greek, and gives the true idea as we understand it. "And he said unto Jesus, 'Lord, remember me when thou comest in thy Kingdom,' and Jesus said to him, 'Most certainly! I tell thee now, thou shalt be with me in the Paradise'" (of God, Rev. ii. 7.) I have italicized the words which are rendered differently from the common version; and will remark that "Sameron" is defined both "to-day" and "now." "Amen," translated in the common version "Verily," is defined also, "most certainly," "so be it," and as it occurs here in answer to a special request, it is equivalent to an acquiescence in the desire expressed; this fact is important, and further confirms our position, that the answer of the Savior was directly to the point specified by the thief. "Remember me in the day of thy coming!" or, as in our version, "When thou comest into thy Kingdom!" I have prefixed the definite article, "the," to "Paradise," because it is found in the Greek, and there is no reason why it should be omitted, of which I am aware; and it serves to define, and identifies "Paradise" with "the kingdom" which Christ will come into. It will doubtless be objected to this view of the identity of "the Paradise" with "the Kingdom of God" on Earth, that Paul was carried up into the "third Heavens" to find "Paradise," consequently, Heaven and Paradise are identical. In reply to this it may be said,

1st, That Paul calls what he saw "visions and revelations of the Lord," and he might have seen in vision the new earth and the new Jerusalem, as John did on Patmos, who was caught up thro' a "door in heaven and saw things which should be hereafter," and among those things he saw "the paradise of God" where the "tree of life" grows.

2d, The Greek word translated "caught up" (which is a strong point with some) is much more appropriately rendered by a word which would convey the idea of a sudden or hasty transportation, rather than the direction (up) of that transportation, and as he calls it "a vision" or "revelation," and did not know whether he was "in the body" or "out of the body"—(i. e. did not know whether these glories were presented to the "bodily" organs of vision, or revealed to the mind without the external eye,) I am of the opinion that what Paul saw was identical with John's vision of the New Earth and the New Jerusalem.

3d, Again, Paul might have been transported into the Heavens, and have seen the "New Jerusalem," in the midst of the street of which, and on each side of the bank of the river which flows through it, grows the "tree of life," which in the 2d chapter of Rev. is said to be "in the midst of the Paradise of God;" and this city may be "the place" which Christ has gone to prepare "for his people," and also "the inheritance incorruptible and undefiled reserved in Heaven for those who

are kept by the power of God unto salvation, ready to be revealed in the last time."

To the first two views referred to we have not noticed any objections, but may do so at another time, if the Lord will. Looking for a joint participation in the promise made to the penitent thief.

(Original.)
The New Birth.
BY O. MOORE.

1 CORINTHIANS XV. 44-49.

It has been shown that the spiritual body of verse 44, is a resurrected body; not that every resurrected body is a spiritual body—but a spiritual body is one that has been quickened by the Spirit of God: That Christ's body became a spiritual body at his resurrection, by being quickened by the Spirit: That he in his resurrection became a spiritual, heavenly man, as opposed to mortal and earthly men: The second Adam, the first-born from the dead: The father of all the children of the resurrection: That "life and immortality," forfeited by the first Adam, are bro't to light by the second Adam, by the abolishment of death: The gospel, the apostles preached was Jesus and the resurrection.

The first Adam passed under sentence of death with his posterity, but we have the blessed assurance that "the saying that is written," will soon come to pass, "Death is swallowed up in victory." "The seed of the woman shall bruise the serpent's head." The second man, the Lord from heaven became a quickening [i. e., bringing to life] spirit when he broke the power of death, and rose immortal; so that "death hath no more dominion over him." He acquired a victory—a power over death and him that hath the power of death that is the devil. And now he is able to raise his saints from the dead to immortality and eternal life. Through Jesus comes the resurrection from the dead. Acts iv. 2; John xi. 25. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."—John v. 21. "That which thou sowest is not quickened except it die."—Christ, then, is a quickening spirit, through the resurrection, or changing the mortal body to immortality.—Rom. viii. 11.

But there is a vast difference between a mere resurrection, and being born from the dead. I repeat the idea, There is a great difference between simply a resurrection, and being quickened by, or born of, the quickening spirit. Jesus was the first born from the dead.—Col. i. 18.

A first implies a second, or more. Jesus, the second Adam, the first born from the dead, stands at the head of all those who have part in the new or second birth, and in this sense is the father of all, the children of the resurrection. So it is said in Heb. ii. 13, "Behold, I and the children which God hath given me." The second man is the quickening spirit. His children are those who are born of the spirit. In Isa. lxvi. 7-9, we find this spoken of. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child [Christ]. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord." No; "the gates of hell"—the powers of death and the grave—shall not prevail against Christ's church. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29. Then all who are conformed to the image of his Son; are born the brethren of Christ.

That this birth relates to a resurrection to life and immortality, is evident from the previous context. That it cannot refer to conversion, is certain, inasmuch as Christ was never born at all in that sense. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you. "Now if any man have not the spirit of Christ, he is none of his."—Rom. viii. 9-11.—Then if the spirit of Christ does not dwell in you; there can be no quickening of the mortal body. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

But how shall the sons of God be manifested? By being delivered from the bondage of corruption into the glorious liberty of the children of God. Then all who are made free from the bondage of corruption are brought into the glorious liberty of the children of God.

That this bondage of corruption is the mortality of the body, is evident from the context.—"We wait for the adoption, to wit, the redemption

of our bodies, even we who have the first fruits of the Spirit," that is, the Spirit of adoption, which shall quicken our mortal bodies.—Here let me ask, how can they receive the adoption, to wit, the redemption of their bodies from the bondage of corruption, who have not the Spirit of adoption? They cannot.

But again, there is no birth without a begetting first. This is self-evident—let it be remembered. Those who are born in the resurrection, are first "begotten of God." "If ye know that he is righteous, ye know that every one that worketh righteousness hath been begotten of him." (See Macknight's translation.) This word rendered born in this passage, in the common version, and begotten by Macknight, is, as I am informed, the same as is rendered conceived, in Matt. i. 20. It is the same in 1 John iv. 7, v. 3, 4, 18; 19; 11. 9. "Whosoever hath been begotten of God, doth not work sin, because his seed abideth in him, and he cannot sin, because he hath been begotten of God." Then we may no more expect to be born of the quickening Spirit from the dead, without being begotten first, than the husbandman may expect to reap a crop without the seed being first sown. The seed of immortality is sown at conversion, when we are begotten by the Spirit; but we are born of the quickening Spirit at the first resurrection. We are not born children of the second Adam at conversion, but begotten, and then born at the resurrection. So those who have the Spirit are spoken of as having passed from death unto life, because they have been begotten of the Spirit of life, the quickening Spirit. That which is born of the flesh is fleshly, and that which is born of the Spirit is spiritual. Christ was the first spiritual, heavenly man. He was quickened by the Spirit of God; and as he is, so will be those who have his Spirit. At the resurrection, their bodies will be made like Christ's glorious body. They will come up, heavenly, spiritual, immortal, children of the second Adam, bearing his heavenly image.—"For as we have borne the image of the earthly man [Adam], we shall also bear the image of the heavenly man [Christ]. We will be the children of God, being the children of the resurrection."

But the wicked, although they will be raised in the resurrection to damnation, will not be born from the dead, as there can be no birth without a begetting first. They will not be born of the quickening Spirit—not children of the second Adam, nor bearing his heavenly image—not the children of the resurrection—not sown in corruption and raised in incorruption—not sown in dishonor and raised in glory—not sown in weakness and raised in power—not sown a natural body and raised a spiritual body. There is no quickening of their mortal bodies by the Spirit of Christ, no more than in the case of Lazarus, or the widow's son; but they are corrupt and corruptible still, mortal still. Then they reap corruption. They have no victory over the grave, but soon they will be brought under the power of the second death.

Then conclude that the common and popular theory, making the new birth to consist in conversion from a course of sin to holiness, is not correct. The Bible makes it a glorious resurrection to immortality and eternal life, as the result of being begotten of the Spirit; and as Jesus said, "Except a man be born again, he cannot see the kingdom of God," so there is no other way to obtain immortality and eternal life than by being begotten (the seed remaining in us) and born again at the resurrection. The Lord lead us into, and sanctify us through, the truth. Amen.

Rochester, N. Y.
Answer to a Correspondent.

In briefly answering the questions put to me by a correspondent in the Harbinger of Nov. 16, I would say, that in my article on "Prayer for Rain," in the Harbinger of Oct. 13, it was far from me to impute the character of our blessed Lord and Savior, or any of the inspired writers; and that I am truly sorry if I did therein, indeed, give occasion for any to suspect me of such an offence as that would be, and I would further answer by saying, that in the article mentioned, I meant to state a few scripture facts correctly, not specially to defend either side of the question for present prayer for changes of the weather, nor to offer new interpretations; but, rather, if it might be to stir up more self-thinking and searching the Scriptures, on the prayer of faith, or spirit of fervent, effectual, and availing prayer, in general, &c., as carefully stated in the explanations and closing paragraph of that article, on purpose to avoid the appearance, on my part, of misinterpreting or abusing any scripture passage. And once more, let me observe, that it seems not as an impeachment of the holy writers, for believers sometimes to observe different rules of interpretation, or coming to different conclusions as to their designed meaning. H. JONES.
New York, Nov. 14, 1846.

Prophecy on Mount Olivet.

(Continued.)

The next point in this very important prophecy that claims our attention, is presented in the parable of the talents. In his previous remarks on his coming, the Savior had chiefly dwelt on the evidences by which it might be known when his coming would be near; but in this parable his design evidently was to impress upon the minds of his children their duty in his absence, the rewards of obedience and punishment of disobedience, that would be meted out at his coming.

Verse 14. [For the kingdom of heaven] Or, as it is more correctly given by Whiting, "it will be," referring to the coming named in the preceding verse. The sense seems to be this: The coming of the Son of man will be like a man going abroad, or traveling into a far country, who, before taking his departure, delivered unto his servants his goods.—Most literally has this been fulfilled by our blessed Lord. He has gone into a far country, heaven itself, to receive for himself a kingdom, and to return. But, before going away, he committed the gospel, and the entire interest of his cause to his servants, his church. Every member, and especially every minister, is laid under the deepest responsibility in this case. If they prove true to their high trust, great will be their reward, but if not, their doom will be fearful, at the return of their Lord.

On the following part of the parable, after making a few erasures, we shall let Dr. Clark speak.

"In this parable of our Lord, four things may be considered.

- "I. The master who distributes the talents.
- "II. The servants who improved their talents.
- "III. The servant who buried his talent. And
- "IV. His punishment.

"1. The master's kindness. The servants had nothing—deserved nothing—had no claim on their master, yet he in his kindness, delivers unto them his goods, not for his advantage, but for their comfort and salvation.

"The master delivers these goods diversely; giving to one five, another two, and to another one. No person can complain that he has been forgotten; the master gives to each. None can complain of the diversity of the gifts; it is the master who has done it. The master has an absolute right over his own goods, and the servants cannot find fault with the distribution. He who has little, should not envy him who has received much; for he has the greater labor, and the greater account to give. He who has much, should not despise him who has little, for the sovereign Master has made the distinction; and his little, suited to the ability which God has given him, and fitted to the place in which God's providence has fixed him, is sufficiently calculated to answer the purpose of the master, in the salvation of the servant's soul.

"3. The master distributes his talents with wisdom. He gave to each according to his several ability. i. e. to the power he had to improve what was given. It would be unjust to make a servant responsible for what he is naturally incapable of man aging; and it would not be proper to give more than could be improved. The powers which men have, God has given; and as he best knows the extent of these powers, he suits his graces and blessings to them in the most wise and effectual way.—Tho' he may make one vessel for honor (i. e. a more honorable place or office,) and another for dishonor, (i. e. a less honorable office,) yet both are for the master's use—both are appointed and capacitated to show forth his glory.

"II. The servants who improved their talents. These persons were termed (doulos) slaves, such as were the property of the master, who might dispose of them as he pleased. He that received the five talents went and traded, ver. 16. 1. The work was speedily begun—as soon as the master gave the talents, and departed, so soon they began to labor. There is not a moment to be lost—every moment has its grace, and every grace has its employment, and every thing is to be done for eternity.

"3. The work was perseveringly carried on; after long time the lord of those servants cometh, ver. 19. The master was long before he returned, but they did not relax. The longer time, the greater improvement.—God gives every man just time enough to live in this world, to glorify his Maker, and to get his soul saved. Many begin well, and continue faithful for a time—but how few persevere to the

end! Are there none who seem to have outlived their glory, their character, their usefulness?

"3. Their work was crowned with success. They doubled the sum which they had received.—Every grace of God is capable of great improvement. Jesus himself, the pure, immaculate Jesus, grew in wisdom and favor with God, Luke ii. 52.

"4. They were ready to give in a joyful account when their master came and called for them. 1st.

They come without delay, they expected his coming; and it was with an eye to this, that they continued their labour—they endured as seeing him who is invisible. 2ndly. They come without fear; the master before whom they appear has always loved them, and given them the fullest proof of his affection for them: his love to them has begotten in them a love to him; and their obedience to his orders sprang from the love they bore to him. He that loveth me, says Jesus, will keep my words. 3d. They render up their accounts without confusion.—He who received five, brought five others; and he who had received two, brought two more: nothing was to be done when their master called; all their business was fully prepared. 4th. They gave up everything to their master without attempting to appropriate any thing. Their ability was his, the talents his, and the continued power to improve them his. All is of God, and all must be returned to him.

"5. Their recompense from their gracious master. 1st. They receive praise. Well done, good and faithful servants, ver. 21. What a glorious thing to have the approbation of God, and the testimony of a good conscience! They were good, pure and upright within—faithful, using to God's glory the blessings he had given them. 2d. They receive gracious promises. Ye have been faithful over a little, I will set you over much. These promises refer not only to a future glory, but to an increase of God's grace and mercy here; for the more faithfully a man improves what God has already given him, the more he shall have from his gracious master; for he giveth more grace, till he fills the faithful soul with his own fulness. 3d. They receive glory. Enter into the joy of your Lord. As ye were partakers of my nature on earth, be ye sharers of my glory... The joy, the happiness wherewith I am happy, shall be your eternal portion! Oh, what is all we can do, all we can suffer, even the most lingering and cruel martyrdom, in comparison of this unbounded eternal joy.

"III. Of the servant who buried his talent.

"He that had received one, went and digged in the earth, and hid his Lord's money, ver. 13. 1. See the ingratitude of this servant.—His master gave him a talent, capable of being improved to his own present and eternal advantage; but he slighted the mercy of his Lord.

"2. See his idleness. Rather than exert himself to improve what he has received, he goes and hides it.

"3. See his gross error. He digs to hide it—puts himself to more trouble to render the mercy of God to him of none effect, than he should have had in combating and conquering the world, the devil, and the flesh.

"4. See his injustice. He takes his master's money, and neither improves nor designs to improve it, even while he is living on, and consuming that bounty which would have been sufficient for a faithful servant. How much of this useless lumber is to be found in the church of Christ! But suppose the man to be a preacher—what a terrible account will he have to give to God! consuming the provision made for a faithful pastor, and so burying, or misusing his talent, as to do no good....

"5. Hear the absurdity of his reasoning. Lord, I knew that thou art a hard (or avaricious) man, reaping where thou hast not sown, &c. ver. 24.—See the meaning of *skleros*, proved by Kypke. The wicked excuse of this faithless servant confused itself, and condemned him. Nevertheless it is in this very model that sinners in general seek to justify themselves; and the conclusion turns always against them. I knew thee to be a hard man—How awfully deceived, and deeply depraved must that person be, who not only attempts to excuse his follies, but to charge his crimes on God himself!

"I was afraid—why? Because thou wert an enemy to thy soul, and to thy God—I was afraid—of what? that he would require more than he did give. How could this be? Did he not give thee the talent freely, to show thee his benevolence? and did he not suit it to thy ability, that he might show thee his wisdom, justice, and goodness in not making thee responsible for more than thou couldst improve?

"IV. Behold the awful punishment of this faithless servant.

"He is reprobated. Thou wicked and slothful servant! Wicked—in thy heart; slothful—in thy

work. Thou knewest that I reap where I sowed not! Thou art condemned by thy own mouth—whose is the unemployed talent?—Did I not give thee this? And did I require the improvement of two when I gave thee but one? Thou knowest I did not.

"2. He is stripped of what he possessed. Take the talent from him. O terrible word.—Remove the candlestick from that slothful worldly-minded church.—Take away the inspirations of the Holy Spirit, from that lukewarm, Christless Christian; who only lives to resist them and render them of none effect. Disposses that base, man-pleasing minister of his ministerial gifts; let his silver become brass, and his fine gold dross. He loved the present world more than the eternal world, and the present man more than the approbation of God. Take away the talent from him!

"3. He is punished with an eternal separation from God and the glory of his kingdom. Cast forth the unprofitable servant, ver. 30.—Let him have nothing but darkness, who refused to walk in the light; let him have nothing but misery—weeping and gnashing of teeth; who has refused the happiness which God provided for him.

"Reader, if the careless virgin, and the unprofitable servant, against whom no flagrant iniquity is charged, be punished with an outer darkness, with a hell of fire: of what sorer punishment must he be judged worthy, who is a murderer, an adulterer, a fornicator, a blasphemer, a thief, a liar, or in any respect an open violator of the laws of God! The careless virgins, and the unprofitable servants were saints in comparison of millions who are, notwithstanding, dreaming of an endless heaven, when fitted only for ... hell!"

Drawing Back.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Heb. x. 38, 39.

This and similar threatnings of the word of God, have long been used by the dissenting sects, to prevent apostacies from their absurd and conflicting dogmas. Their ignorant, doubting, halting, and unregenerated converts have been told, if they should draw back, God would have no pleasure in them.—But their warnings and threatnings have been unheeded; for scores, in a few weeks or months after their conversion, have drawn back—unto perdition as it has not unfrequently turned out; for, as a general thing, when the anniversary revival of religion came round they have been: converted over again, and drawn into the church: and so the process has gone on year after year, of being drawn in to the church, and drawing out of it, or drawing back, until almost everything in the name of conversion has fallen into very low repute, in the estimation of understanding minds.

Such kinds of drawing back, during the great revivals for a few years past, have been very numerous; but have they been unto perdition, or displeasing to God, in the sense of our text? We think not; for they have not drawn back from the faith, (as the text warns against,) for as to real gospel faith, they never had any. They were not drawn into the church by the power of faith, but by the influence of animal excitement, produced by the mechanical labors of certain revivalists, whose sermons, instead of being composed of gospel truths, were made up of affecting anecdotes, fearful denunciations, and sympathetic appeals. In this way, anxious seats and inquiring rooms have been filled with subjects, subdued in feelings, but as ignorant even of first principles of the gospel, and of true gospel faith as they were before they "gave their hearts to God," or professed conversion to him. Hence their drawing back has been simply a cooling down of this animal excitement. As soon as that has died away, or the revival has ceased, or the human machinery has lost its efficacy on the people, then the reaction, the backsliding or drawing back has commenced, and gone on to perfection, or until checked in its natural course, by another mechanical excitement.

The drawing back in our text is of an entirely different character from these cases. It is a drawing back from a true, enlightened gospel faith. Hence it is said, "The just shall live by faith, but if any man draw back (from the faith) by which the just shall live, my soul shall have no pleasure in him." Again, "Let us hold fast the profession of our faith."

(x. 25.) "For if we sin wilfully after that we have received the knowledge of the truth (verse 26) [then the mind is enlightened with a knowledge of the truth], there remaineth no more sacrifice for sin." They draw back unto perdition.

We understand the case thus: Persons who have been made to believe in the gospel, by the light and

power of truth, cannot draw back or apostatize without most fearfully hazarding their eternal interest, for they sin against light and knowledge, against God, and their own consciences. Doubtless they may unintentionally become remiss in duty, and lose the lively exercise of their faith, and again, by humble repentance, and faithfulness in duty, be restored to the divine favor. But such a "drawing back" as this, is extremely hazardous, and should not be risked for a moment. But where a person understands, ingly, deliberately, or wilfully, or with the will, draws back from the true faith, he does it to his own perdition.

Believers in the second advent &c. will be of this class, if they deliberately give up their precious faith; for they have been enlightened by the truth. Their faith does not stand in the opinions of men, but is based upon invulnerable truths and immutable facts. Hence, they cannot draw back wilfully, without periling their eternal happiness. There remaineth no more sacrifice for sin for such. Or, in other words, no greater evidences to produce faith in them can be given than has already been laid before them. Hence their case is fearfully hopeless. Oh beware how you draw back from this faith, without which, Paul says in the next chapter, it is impossible to please God."

Some we fear have thus drawn back; but we feel happy in saying that very many yet hold fast the profession of their faith, and are not of those that draw back unto perdition. Not a few of them are living away from their brethren of like precious faith, surrounded by unbelievers and opposers; but still they do not draw back—not waver in their steadfastness. In other places there are a few, but not enough to sustain preaching, and hardly a prayer meeting; but their faith is unwavering; they have no ideas of drawing back. And why do these ones two and three stand so unshaken in their trials and lonely condition? Why have they not long since drawn back, like the unenlightened backsliding converts of the sects, alluded to above? Because they have FAITH; and they KNOW on what evidence their faith rests. They live by faith, and not on animal excitement, consequently they do not draw back.

Such confiding souls are precious in the sight of God, and if they are faithful to their trust a little while longer, a rich reward, in the kingdom, will be their exceeding great and everlasting portion.

Conversion of the Church.

The prominent and popular doctrine of the times is, the conversion of the world. We not only look upon this as a fundamental and fatal error; but think we are fully justified in saying, that instead of the church converting the world, the world has very nearly converted the church. Or in other words, the church has become so conformed to the world, that the difference between them is more nominal than real.

This is as the prophetic word clearly predicts it would be in the last days. For, the time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. 2 Tim. iv. 3, 4.

That this is now the character of the church, those acquainted with it, very well know; and her most spiritual watchmen not unfrequently acknowledge this to be the case. We have such an acknowledgment before us. "It is from the editor of the Genesee Evangelist, a very good Presbyterian weekly sheet published in this city. He says:

"What is the world doing with the church? Persuading her to dispense with those doctrines which grate the conscience, and to lay aside those duties which bring the soul into immediate communion with a holy God. If there is a gain on the score of morality, is there not a loss of deep-toned piety? How few, even of its members, sustain the church by their daily conduct? They are not immoral; neither are they religious, unless religion consists in worldliness. Duties to mammon are faithfully performed. Neither cold nor heat, sunshine nor storm interrupt their efforts. These being finished, they then intend to serve the church. Every duty has its place—mammon first, and then God! Alas, are these things so? Let the appeal be made to facts—let the closest, the social meeting for prayer, and efforts which have a direct bearing upon the conversion of sinners, testify.

"Nor is this all. The sad captivity to the world ends not here. Such defection in duty leads to the presentation of other offerings to the god of this world. It strikes hands with formalism, and what it loses in vitality, it attempts to make up in gaudy ceremonies and imposing appearances. The world is garrisoning the church spiritual and the church

material—the one with the varnish of piety, the other with the mechanism of heathen temples.—The light of the eye must assist the inward glow of piety, and access to the heart must be sought rather through the senses than the understanding.

"If the spirit increase, dark will be the shadows which it will cast upon the inhabitants of the earth. And from its increase, nothing can save us, but a plentiful effusion of the Spirit of all Grace. With the increase of wealth, there must be a corresponding increase of scriptural piety, or the world will gain a still higher ascendancy over the church, and the religious forms and ceremonies again curse the human family."

According to this truthful testimony the church is now nearly converted to the world; for the latter has persuaded, or is successfully "persuading her to dispense with those doctrines which grate the conscience, and to lay aside those duties which bring the soul into immediate communion with a holy God." When the church is brought to this point, she is on common ground with the world.

In view of such a state of things, and entertaining as he does the doctrine of the world's conversion, no wonder that the editor of the Evangelist sees "dark shadows" before the inhabitants of the earth, from which "nothing can save us but the plentiful effusion of the Spirit of all Grace." But what grounds have we to hope that such deliverance will be given. None; for the word of God, and the nature of the case forbid any such expectation being realized. But we are assured that the conformity of the church to the world will continue to increase, and the dark shadows of impending judgments, will continue to gather thicker and thicker over a sinful world joined hand in hand with a fallen church; until they break in fearful realities to the destruction of both. O that men would be wise and prepare to escape the judgments of that dread day, which is soon to dawn upon us.

Clerical Interview.

Under this caption the Genesee Evangelist for Nov. 16th says:

"On the 26th of October, the Pastor of the First Presbyterian Church of this city, preached an interesting discourse on christian union. Probably for the purpose of carrying out the instructions then given, his Honor, the Mayor, a member of said church, invited all the ministers of the city to assemble at his house on the evening of the 15th inst. *** all were needed. No one could have been spared without marring the beauty of the scene, and diminishing the enjoyment of the whole.

"The following is a list of the Clergymen invited, the denominations to which they belong, and the churches in which they officiate. It was intended to embrace, and probably does, all the Ministers of Rochester."

Here follows a list of fifty-one Reverends, belonging to the following sects: Presbyterian, Congregational, Baptist, Methodist, Albright Methodist, Episcopal, Roman Catholic, Free Will Baptist, Lutheran, Wesleyan, Universalist, Jew, Evangelical Lutheran, and Free Catholic.

1. This discourse on "Christian Union," and its fruits, viz: this "Clerical Interview," virtually condemn the divisions that exist among these sects: for the discourse and the meeting say that they are brethren, and should be united as such. If their divisions are right, then they should neither preach on union nor practice it. But if their divisions are wrong, then they stand self-condemned by these acts, and should give up their party distinctions, and unite as brethren—in one body or church.

2. Doubtless there was but little, if any, true christian sincerity and gospel union in the meeting: for the gospel spirit and love of Christ could have nothing to do in bringing together and uniting for a moment such conflicting elements as composed this meeting. They not only are in direct hostility to each other, but are opposed to the most glorious and fundamental principles of the gospel of Christ. The meeting, we fully believe, was got up and attended more for external show or party purposes, than for the glory of God.

3. We learn from this matter, that Universalists, Catholics, and even Jews who reject the Savior, are held in better fellowship, more highly esteemed by the leading influences of the Protestant church, than those who advocate the doctrine of the near, personal advent of Christ, and its kindred doctrines. For it was well known that two ministers of that faith were residents of the city, and neither had an invitation to attend this "clerical interview." We do not name this neglect by way of complaint; for we rejoice that we are accounted worthy for the truth to be considered even as the "offscouring of all things," to suffer reproach for Christ; but we name it to show that the second advent of our glo-

rious Lord is as really rejected by the popular churches of this day, as his first was by the Jewish church. And if the severe judgments of God were the consequences of the first rejection, more severe must be felt his avenging rod, for the second; for they sit against greater light in the latter than in the former case.

From Bro. E. Miller, Jun.

BRO. MARSH:—Being tired of reading the repeated calls in the *Harbinger*, for the payment of your dues, some of the Brethren have been earnestly inquiring if some plan cannot be adopted to render them unnecessary. It is seriously unpleasant to the lovers of punctuality, to find in their paper every two or three weeks, a call upon delinquents. And it is to be hoped that those who receive the *Harbinger*, by paying subscribers, will, by an effort—a small effort, if need be—at once square up their account for the past, and pay in advance for its next volume. It were better, if necessary, to stop your paper till you can do this, than to have your debt constantly increasing, contrary to the admonition of the apostle, "Owe no man any thing, but to love one another." But this will hardly be necessary: in most cases, those who are behind in their account would very soon, when they should take the matter seriously in hand, settle all up. Try it! I would recommend, that each adopt the principle of paying in advance, or not having the paper.

Brethren, allow me to speak of another thing. You offer as an excuse for being indebted for your paper, that you are poor, and can get but little money. I am aware that this is in most cases true—that to provide for your families is all that you can well do. But I am, also, aware that many who make this plea, are in the habitual use of tea and coffee; the yearly expense of which is double the subscription price of the *Harbinger*; and the use of which is neither for the sustenance, health, or comfort of the family. This may appear like a strong declaration; it is so: nevertheless, it is susceptible of demonstration. God has provided water for our drink, and has richly supplied us with it: use it, to the exclusion of all other drinks, and you will find it for your comfort.

One thing more. Many of you use tobacco—pay your money for a virulent poison, the use of which is, to say nothing of its disagreeable filthiness, daily sapping vitality from your systems. How easy to pay for the *Harbinger*, if you could save the means every year expended for these unnecessary and hurtful articles?

I wish to propose, at the suggestion of the Brethren, that Bro. Marsh be at once entirely relieved of the burden of his poor list. The disciples of Christ, who are unable to pay, ought to have the paper, if they care to read it; but Bro. Marsh ought not to furnish it at his expense. The different congregations ought, if they are able, to supply their own poor; if they are not able, neighboring congregations should assist them. This plan has been adopted by some congregations, but still Bro. Marsh has a large "poor list." True, he occasionally receives some assistance, but comparatively little. But if the donations covered the expense of the papers to the poor, it were better that the congregation attend to it, as Bro. Marsh cannot tell, in many instances, whether those to whom he sends the paper are entitled to it as the worthy poor; or the brethren in the neighborhood can.

To carry out the above suggestion, I, with the advice of the Brethren, request Bro. Marsh to inform us of the number on his poor list in Michigan and Northern Indiana, giving us their names and address, and promise that we will pay for their papers. Your Bro. waiting for immortal life.

E. MILLER, JUN.

Battle Creek, Mich., Nov. 22d, 1849.

P. S. I have said above, "Northern Indiana." I need to be more definite. I will name counties: Steuben, La Grange, Elkhart, St. Joseph, La Porte, Marshall, Clinton, Kosciusko, Noble, and De Kalb. We will attend to all poor subscribers in these counties, and the whole of the State of Michigan.

To the above counties add Whitley, Ind.

E. M., JR.

REMARKS ON THE ABOVE.

WE ASSURE Bro. Miller that there is no duty connected with our office, which we more reluctantly perform, than to call upon delinquent subscribers for our dues. We always avoid the unpleasant task, until stern necessity compels us to perform it. The evil might be removed at once, and in future avoided, if all would listen to your good advice: and we do not see how any one can do otherwise, and act consistent with our high and holy profession, as believers in the near coming of the Lord. We do most sincerely hope that each one concerned, will take this matter into serious and prayerful consid-

eration, and make one faithful and united effort to do away this sore evil, of which Bro. Miller justly complains. It can be done. With few exceptions, all *are*, if they are disposed to do so; pay for the *Harbinger* in advance. Will each one faithfully endeavor to bring about this state of things as soon as possible?

BRO. MILLER'S proposition relative to the poor, is truly commendable, and worthy of the consideration of others. We will comply with his request as soon as we can find time to draw from our books the names he calls for.

Let all take the deep interest in the spread of truth manifested by Bro. Miller, and many other worthy brethren and sisters, and its humble agents would be enabled, without embarrassment, to continue to send it broad cast over the land, to the salvation of perishing thousands. The Lord awake to duty the indolent, and strengthen and bless the faithful.

☞ The lengthy reply to Bro. Jones, by Bro. Campbell, in this number, will be read with much interest by those whose sentiments are in harmony with those contained in Bro. C.'s article.

We would recommend to the parties, should they write any more on the matters in debate, to study brevity, and to avoid even the appearance of the spirit of severity, ridicule, or unkindness in their communications.

As a Snare shall it Come.

"As a snare shall it come on all them that dwell on the face of the whole earth."—Luke xxi. 35.

(Continued.)

Believing this doctrine (the return of the carnal Jews to Palestine) to be an effectual snare to many, I wish to give one or two more strong reasons for rejecting it, drawn from the word of God. Although the fact of its being entirely excluded from the consecutive prophecies, should lead us to regard the doctrine with suspicion, though it should have for its basis a thousand apparently fair inferences.

The Prophet Isaiah was told to go and say to the Jews, "Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—Isa. vi. 9, 10. This is a perfect description of their state, after their rejection of Christ. Blind indeed, and deaf, so that they can neither see nor hear so as to be healed and converted. The prophet then inquires direct, How long shall this be their state? God answers him, and to every child of grace it should be satisfactory:—"Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land."—Verses 11, 12. When will these things take place? Never till Jesus comes, and melts down the earth. When will men be removed far away? At the end of this world. Was this to be the fate of all? No; and the exception is here faithfully recorded.

There was a little remnant to be saved—a tenth, or tythe, was to be returned,—which has been the case. On the day of Pentecost, 3000 were saved—they returned; and all that were converted for the first three and a half years, under the labors of the apostles, and a few down to the present day. But the masses are blinded, and see not, neither will they. For David says, "They shall bow down their back always." And this tenth that returns, is the holy seed—the true seed of Abraham. For, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." For "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

Paul, in arguing the case, in the 11th of Romans, presents the same view. He says, though he was an apostle to the Gentiles, he would magnify his office, if "BY ANY MEANS" he might save some of them (the Jews). He did not expect that many would be saved. He believed the words of the prophet. Hence he says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Verse 7th. How long? David says, "always." God said to Isaiah, "Until the cities are wasted without inhabitant, and the houses without man, and the land utterly desolate," &c. (For the particulars of the fulfillment, see Isa. xlii.) Paul says, Rom. xi. 26, that their blindness shall continue "UNTIL THE FULLNESS OF THE GENTILES BE COME IN."—Until the last soul is sealed for the Kingdom (Rev. vii. 3). For the term "fulness" can mean no less—And so all Israel shall be saved," from among the Jews and Gentiles. For God determined a people,

his Israel, should thus be gathered from all nations,—accordingly, the gospel was preached to the Gentiles in Abraham. If this is not so, then there is a time coming when you can no longer offer salvation to the Gentiles, but only to the Jew. Who believes this? I do not. "And so shall all Israel be saved; as it is written, There shall come out of Zion (the New Jerusalem) the Deliverer."—Verse 28. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."—1 Thess. iv. 16.

"They dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. xlii. 19. So Ezekiel saw their salvation in the vision of the valley of dry bones. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. xxxvii. 11-14. "These bones are the whole house of Israel": yes, the true Israel of God, gathered from all nations; i. e., those who by faith in Christ prevail with God. Christ said of Nathaniel, "Behold an Israelite indeed, in whom there is no guile." And how did he manifest himself to be an Israelite? By believing Christ was the Son of God, from the simple testimony of Christ that he saw him under the fig-tree. See John i. 47-50. And this is the class to whom pertain all the antetypical promises of future glory. And thus it is they shall be delivered, and brought back, and be placed in their own land. Verse 14. And the prophet adds, "They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. xxxvii. 25-28. Mark when it is that the Deliverer comes out of Zion, by the events here named. David is to be prince over them for ever. This was spoken about 400 years after David was dead and buried.

Again; It is when God "sets his sanctuary in the midst of them for evermore," and when his "TABERNACLE [the New Jerusalem] ALSO SHALL BE WITH THEM; yea, I will be their God, and they shall be my people."

John saw this fulfilled, after seeing the new heavens and new earth. "And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God, is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. xxi. 2, 3. Yes, this is the return of the true Jew, and true Israelite, to the promised land, and the only one in the future. The other is the false. This is the wheat,—the other the chaff. God help us all to see the truth, and not get this false jubilee between us and the coming King; lest we be thereby blinded and ensnared. Jesus is coming as the next event, and as a snare will be come, and this false is one of the most productive causes of the snare. The Lord help us all to avoid it.

Again; Paul, in order to correct the impression of the Thessalonian church, who supposed Christ would come in their day, was directed by the Spirit to give the main events to intervene between that time and the second advent; but not a word is said of the return of the Jews—no, nor the world's conversion; but a falling away first, as predicted, and next, the revelation of the Man of Sin,—which has been revealed in its fullness, as declared by the prophecies, not only in event, but time, even for 1260 years; and its dominion has been taken away.—And what next? The return of the Jews? No, but the destruction of the Man of Sin, by the epiphany of Christ. How astonishing it is that an event of such magnitude as the return of the Jews to Palestine, and their conversion, should have escaped the prophetic telescope, not only of Daniel, and Christ, but also of Paul and John! But so it is, and yet many believe this fable.—(To be continued.)

BY GEO. W. BURNHAM.

To follow Christ, is to conform to his example in all our *conduct*. Says Peter, (1 Pet. ii. 21.) Christ has left us an example, that we should follow his steps.

His example was perfect. Heb. vii. 26. For such a High Priest was proper for us, who is holy, harmless, undefiled, separate from sinners, &c.—(Whiting's trans.)

We are required to follow Him in holiness. 1 Pet. i. 15, 16. But, like the Holy One, who hath called you, so be ye holy in all your conduct. For it is written, Be ye holy, for I am holy.

In righteousness. 1 John ii. 6. He who saith he abideth in him, ought himself also to walk, even as he walked.

In love. John xiii. 34. I give you a new command, that ye also love each other. Eph. v. 2.—Be therefore imitators of God, as beloved children; and walk in love, as Christ who hath loved us, and given himself up for us an offering and a sacrifice to God, for a fragrant odor. One more on this point. 1 John iii. 16. By this, we know the love of God, because He laid down his life for us; and we ought to lay down our lives for the brethren. Let each disciple of Christ who reads this last text, look at the definition of "laying down our lives for the brethren, which follows.

In humility. Luke xxii. 26. But let the greatest among you become as the younger; and the ruler as the servant. For, who is greater, he, who reclineth at table, or he, who serveth? 1 Is not he who reclineth? Phil. ii. 5-7. Let this disposition be in you which was also in Christ Jesus: who being in the form of God, did not eagerly claim an equality with God (margin) but laid it aside, taking the form of a servant, and was made in the likeness of men, and being found in condition as a man, he humbled himself, and became obedient unto death, even unto the death of the cross.

In meekness. Matt. xi. 20. Take my yoke on you, and learn of me; for I am gentle and lowly of heart, and ye will find rest to your souls.

In obedience. John xv. 10. If ye keep my commandments, ye will remain in my love; even as I have kept my Father's commandments, and remain in his love.

In self-denial. Matt. xvi. 24. Then said Jesus to his disciples, If any one wisheth to come after me, let him deny himself, and take up his cross, and follow me. Rom. xv. 1-3. Now we then, who are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up. For even Christ pleased not himself; but, as it is written, The reproaches of those who reproached Thee, fell on me.

In benevolence. Acts xx. 35. I have showed you all things, how that thus laboring ye ought to aid the weak, and to remember the words of the Lord Jesus, for he said, It is more happy to give than to receive. 2 Cor. viii. 9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be enriched.

In forgiving injuries. Col. iii. 13. Bearing with each other, and forgiving each other, if any one have a complaint against any, even as Christ forgave you, so also do ye.

In being not of the world. John xvi. 16. They are not of the world, even as I am not of the world. If we conform to His example in these characteristics, we must expect to suffer shame, for his sake. The children of this world persecuted Him—they will persecute those who bear his marks. Heb. xii. 3. For consider Him who endured such opposition of sinners against himself, lest ye be weary and disheartened in your souls.

A glorious reward awaits the faithful followers of the Lamb, who, like him, overcome the world—endure to the end. Look at the following promises: Matt. xix. 28. Ye who have followed me, at the renovation, when the Son of Man shall sit on the throne of his glory, ye also will sit on twelve thrones, judging the twelve tribes of Israel.

Rev. xxii. 14. Happy are those that do his commandments, that they may have the privilege of the tree of life, and enter through the gates into the city.

In Matt. v. 1-12, we have the faithful promises of the Great Teacher to his followers. Hear him. Happy are the poor in spirit: for theirs is the Kingdom of heaven. Happy are those who mourn: for they will be comforted. Happy are the meek: for they will inherit the earth. Happy are those who hunger and thirst for righteousness: for they will be filled. Happy are the merciful: for they will obtain mercy. Happy are the pure in heart: for

they will see God. Happy are the peace-makers: for they will be called the children of God. Happy are those who are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven. Happy are ye when men shall revile you, and persecute you, and shall say every evil thing against you, falsely, for my sake. Rejoice, and be exceeding glad: for great will be your reward in heaven! Amen! Seneca Falls, N. Y.

(Original.)

Be Sober.

BY GEO. W. BURNHAM.

1 Pet. i. 13. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ.

1 Pet. v. 8. Be sober, be vigilant; because your adversary the devil, walketh about seeking whom he may devour.

Titus ii. 11, 12. The grace of God which bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

Be sober, with watchfulness. 1 Thess. v. 6.—Therefore let us not sleep as do others, but let us watch and be sober.

With prayer. 1 Pet. iv. 7. But the end of all things is at hand. Be ye, therefore, sober, and watch unto prayer.

Classes particularly exhorted to sobriety.

1. Ministers of Christ—must be sober. 1 Tim. iii. 2, 3.

2. Likewise their wives must be sober. 11th verse.

3. Aged men. Titus ii. 2. "That the aged men be sober."

4. The young men are exhorted to be sober-minded. 6th verse.

5. The young women are called to this duty.—4th verse.

Finally, all the saints are admonished of the importance of strict attention to the characteristics of our Great Pattern—Christ; and also in view of our high and holy profession. 1 Thess. v. 6, 8. But let us who are of the day be sober, &c.

The great motive. The end of all things is at hand.—The judgment is rushing on us with the speed of lightning. If found in a state of mirth, levity, drunkenness and suiciding, we must be cast as a cursed thing out of the earth. O God, save thy people from this sin. And may we be kept from every evil work until that day.

Seneca Falls, N. Y.

Correspondence.

From Bro. J. C. Bywater.

DEAR BRO. MARSH:—I am now at home.—We have finished our tent meetings for this season, and I can say to the praise of God, we have seen many things to cheer and encourage our hearts in our labors to warn a slumbering world and lukewarm church; and also many things to dishearten us, were it not for the implicit confidence we have in the truthfulness of our message. We are not to judge of the result of our labors for their immediate effects; that will be seen in the day when the great harvest shall be gathered, and everyman shall be rewarded according to his works.—Our message is one of life and death, and I ever wish to realize this and to preach accordingly.

I can say in view of my past labors, imperfect as they have been, I have done what I could. I hope my brethren will bear with me, and forgive wherein I have erred; I desire to do my Father's will; I feel the importance of greater consecration and humility of soul in our glorious work: I think our labors should be more directly engaged for the conversion of sinners than they have been. We have too much practical shot doorism in our labors; the Lord forgive us. Saints may yet be converted; we have evidences of this in most all our meetings, especially the last, the meeting at Fredonia. It was one of great interest; much good was done; a number embraced the faith. One of the deacons of the Baptist church and his wife came out strong, and took a decided stand with us, looking for Jesus, and strong on the subject of life and death.

We held meetings in the tent some nine days, as long as we could for the wind and cold weather. The interest kept rising till the last evening, (which was Sunday evening,) when it was judged there were fifteen hundred on the ground, and the most solemn attention was given to the truth preached by Bro. Judeon, from the words, "Despise not prophecies." This meeting will

long be remembered. Three were baptized on Sunday, witnessed by thousands.

After closing our meeting in the tent, we went to Laona, and occupied the Christian chapel a few days. On Wednesday evening after preaching by Bro. Wendall, we had a most heavenly meeting season, in commemorating the Lord's Supper. We truly felt as though we should soon celebrate the marriage-supper in the Kingdom of our Father, with Jesus in our midst; and shall I say He will serve? Yes, truly, he will gird himself and serve us. O blessed thought, O glorious day, and shall I be there? I hope to be, and all my Father's family from the oldest to the youngest. This we supposed would close our meeting; but after we had dismissed the congregation, we found a number in tears. We had a season of prayer, and three or four we trust humbly submitted to God. We appointed a meeting for the next evening, and after preaching, I baptized four, making seven in all that were baptized at this meeting. On the whole, we had a heavenly season with our brethren in that region. They are among those who have a mind to work, and consequently the Lord is constantly adding to their number.

Our meeting was well sustained by our brethren and friends in that region. Brother and sister Seymour from Michigan, were with us a part of the time, strong in the Lord, and brought very good news in relation to the state of the cause in Michigan.

Leaving Fredonia we went to Garry, near Jamestown, where we held a camp meeting in 1844; found a few souls there holding on to the faith. Brethren from Jamestown and Oakhill came in and spent the Sabbath with us. We had a good time.

I now expect to rest a little, and by the blessing of God, be able to enter upon the labors of the winter, as the Lord may direct.

Yours in the hope of speedy redemption,

J. C. BYWATER.

Covington, Nov. 12, 1849.

N. B. I wish to hear from brethren where they want meeting during the winter, either thro' the *Harbinger* or by letter. I expect Bro. Wendall will labor with me in holding meeting during the winter. Our cause generally will be to hold meetings one, two, and three weeks in a place, as the Lord in his providence may seem to make it duty. We want to hear from the friends without delay, so that we may make arrangements accordingly.

J. C. B.

From Bro. C. W. Sperry.

DEAR BRO. MARSH.—It is an age of wonders!!—an age in which the pulpit and press are zealously defending their creeds and doctrines, endeavoring to strengthen their shaken foundations. Every system is tottering upon its base, power is forsaking the strongest, and the loftiest is made low. The rays of prophetic declaration are fast coming to a focus, when the seed of the woman shall bruise the serpent's head, and the second Adam and Eve will again enter the Garden of Eden. It is an age which brings immense obligations and responsibilities, and is big with consequences.

In the history of the church we see that seditions and heresies creep in and overthrow the faith of some, and doctrines, the commandments of men, lead the remainder to apostatize by "making void the law of God through their tradition," until He raises up some one to show "Jacob his sins, and Israel his transgressions," and then calls out a people that will serve Him, and to be "lights in the world," exhibiting the true principles of their "master," who instructs them that their unity should consist in a living faith in the heart. I have feared during this past summer, that those who were styled "come-outers" would get into the same faith as their former brethren, and the contention which has been carried on would well nigh destroy all piety. And being so near the judgment, it seemed that the time and talent could be better occupied. It looks evident to me that in this late hour we should seek for that love which will make us one in Christ. And it is also evident to me that this is the bond, and only bond, that can truly bind us together.

I cannot better describe my view of this organization than is expressed by D'Aubigne. In speaking of the visible unity of the Church, and cause of her apostacy, he says, "The great bond, which originally bound together the members of the church, was a living faith in the heart, by which all were joined to Christ as one Head.—But various causes are long conspired to originate and develop the idea of a necessity for some exterior fellowship. Men, accustomed to the associations and political forms of an earthly country, carried their views and habits of mind into the spiritual and everlasting kingdom of Jesus Christ." "The semblance of identical and exterior organization was gradually substituted in

place of the internal and spiritual unity which is the very essence of a religion proceeding from God. Men suffered the precious perfume of faith to escape while they bowed themselves before the empty vase that had held it. Faith in the heart no longer knit together in one the members of the church. Then it was that other ties were sought; and Christians were united by means of bishops, archbishops, popes, mitres, ceremonies, and canons. It began to be affirmed that salvation was conveyed by means of certain invented forms, and that none could obtain it without resorting to such means! No one, it was said, can by his faith attain to everlasting life.—Christ communicated to the Apostles, and the Apostles to the Bishops, the unction of the Holy Spirit; and this Spirit is found only in this order of communication. In the beginning of the Gospel, whoever had received the Spirit of Jesus Christ was esteemed a member of the church;—now the order is inverted; and he one, unless a member of the church, was counted to have received the spirit of Jesus Christ."

I believe this is a perfect representation of what the church should be, and also shows the cause of her apostacy in these days as well as in former times. If we have the spirit of Christ the most legitimate fruit of that spirit is a visible oneness, and needs no written declaration of exterior fellowship, I feel that we are under so solemn obligations to keep all the commands of God and the faith of Jesus. And a great responsibility is resting upon those who are teachers, that they be not deceivers. As the writer again says "The church was in the beginning a community of brethren. All its members were taught of God; and each possessed the liberty of drawing for himself from the divine fountain of life." But I feel that we shall not strive much longer and however severe our trials may be, in due season shall we reap if we faint not. And it will be a rich harvest. I wish to exercise all the meekness, forbearance, and long suffering, which characterizes a true follower of the Lord Jesus, that when the wicked are to their darkness driven my justified soul may find a ransom in Heaven.

Yours, waiting for Zion's glad morning,

CHARLES W. SPERRY.

From Bro. G. E. Inman.

BRO. MARSH:—Will you please notify the brethren that we hold meetings regularly in the North Lyceum Buildings, on Sunday three times, and on Tuesday and Friday evenings. We wish the brethren will call on us as they pass through Geneva and break to us the bread of life; for we are with out any stated preaching.

Bro. Burnham preached here last Sabbath, and we had a joyful time. Some of the old, hardened sinners, wept, and the children rejoiced. I should like to have Bro. Bywater come and stay with us a week.

I wish the brethren would come direct to my house—8 doors south of Washington St., on Pulney St. Yours in hope, G. E. INMAN. Geneva, N. Y., Nov., 1849.

WHERE THEY LEARN IT.—"I don't see when my children learn such things," is one of the most common phrases in a mother's vocabulary. A little incident, which we happened to be an eye witness to, may perhaps help to solve the enigma. We smiled a little at the time, but have thought a good deal of it since, and we trust not without profit.

"Bub," screamed out a bright-eyed girl, some what under six years of age, to a youngster who was seated on the curb-stone, making hasty pudding of the mud in the gutter; "Bub, you good-for-nothing little scamp, you come right into the house this minute, or I'll beat you till the skits come off."

"Why, Angelina, Angelina, dear, what do you mean? where did you learn such talk?" exclaimed her mother, in a wondering tone, as she stood on the steps courtesying to a friend.

Angelina looked up very innocently, and answered, "Why, mother, you see we are playing and he's my little boy, and I am scolding him just as you did me this morning."

Avarice and ambition are the two elements that enter into the composition of all crimes. Ambition is boundless, and avarice insatiable.

It is no defence of a covetous man to instance his inattention to his own affairs; as if he might not at once be corrupted by avarice and idleness.

The rays of happiness, like those of light, are colorless when unbroken.

If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth, as that may be said to possess him.

Wife of the wilderness of waves,
Untracked by human peril,
Our fathers roamed for peaceful graves
The desert dark and sterile.

Their dauntless hearts no meteors led,
In terrors of the ocean;
From fortune and from fame they fled
To heaven and its devotion.

With generous hearts and souls refined
By pious adoration,—
They, who had left the world behind,
Now gave the world a nation.

Our May-flower, Hope, we've launch'd and
One of our little fleet; [mann'd,
We, too, are pilgrims to a land
Untrack'd by pilgrim feet.

Rejoice! rejoice! our reck'ning's out,
The Promised Land is near,
Where are no savagés foes to rout,
No Canaanites to fear.

Let all on deck, and all below,
Loud Hallelujah's ring!
We, who have left a world of woe,
A world of bliss begin.

Adams, Mass.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in Groton, Mass., Sept. 12, Mrs. HANNAH CONANT, aged 80 years.

Sister Conant, mother of the wife of Bro. Luther Boutell, of Groton, and also of the wife of Bro. N. Field, of Boston, was a zealous believer in the speedy coming of the Lord to establish his everlasting Kingdom under the whole heavens. Although advanced in life, she retained a brilliancy of intellect remarkable for her years, particularly on the subject of the Second Advent; and she never seemed tired of conversation upon matters pertaining to the gospel hope.

She could distinctly recollect the darkening of the sun, &c., and the impression made upon the minds of the people by that phenomenon, to which she would refer with manifest delight, as the sure token of the coming of the Lord. She could well remember that, at the time the sun was darkened, the general impression was that it was a sign of the judgment, and that the judgment was then coming; but the impression gradually wore away from the great mass of mind, a few only retaining it, because—few there be that find the straight gate, the living truth of God.

Sister Conant was, for a time, strongly opposed to the doctrine of the sleep of the dead, having been so long trained in the traditions of the churches, but in her last days of health, she seemed changed somewhat in her views; and although not interrogated upon the subject, in the last hours of her sickness, her remarks were such as left the watching friends no room to doubt, that she had discovered this truth to be in harmony with the blessed hope, and therefore expected to sleep until the trump of God should awake her to everlasting life, and she believed that trumpet would very soon be heard. In this "lively hope" she fell on sleep, leaving numerous relatives and brethren to mourn, but not as those which have no hope, for, believing that Christ died and rose again, they believe also that they that sleep in Jesus will God bring with him, at the revelation of the Son of Man, and so shall the saints be forever with their Lord.

May the relatives be prepared to join with the deceased, when she shall ascend to meet the Lord in the air. Amen. By request,

J. TURNER.

"The Purpose of God."

Now, let those who wish for the work, send in immediately, how many they will take. The price will be the same as heretofore, \$4 per hundred; and if sufficient are wanted to meet the expense of stereotyping, it will be done forthwith. Address E. R. Pinney, Rochester, N. Y., and send in your orders immediately; and those brethren who owe on former editions, will speed the work, by forwarding the amount due.

E. R. PINNEY.

To SUBSCRIBERS TO THE TEXT, &c.—Bro. Bywater writes: "I wish those who have subscribed for the text, or text property, who have not paid, would not fail to send it in by the first of December, so that matters may be straightened up at or by that time." Barely this is a reasonable request; and I hope that no brother will be so anti-christian as to neglect to comply with it, and cause Bro.

Business Items.

A brother somewhere west, recently ordered a chart. We cannot send it, in consequence of having mislaid his letter that contained the direction where to send it. Will he inform us again where to forward it. The price is \$4.50.

G. D. Bradway—Will you please send us Bro. Benson's christened name.

Levi Lyon—Due on Betsey Burnham's paper 84 cents to Whole No. 309.

Books Sent—H L Hastings M Clark H S Rice. D Bacon.

To SEND HARBINGER TO THE POOR.—M. Clark, \$1.25.

Post-office Address.—J. McIntosh, Harmony Village, C. W.

J. D. Marsh, Woodstock, Champion Co., Ohio.

Remittances for the Harbinger & Advocate.

ONE DOLLAR EACH—W Chamberlin pays to No. 316 Jan 12 1850; J Steel 319 Feb 2 1850; D Groat 325 March 16 1850; J Post 311 Dec 8 1849; W White 296 Aug 25 1849; A E Colton 319 Feb 2 1850; J A Ferris 335 May 25 1850; W I Ripley 313 Dec 23 1849; M Clark 339 June 23 1850; A Hardman 304 Oct 30 1849; J H Walton 325 March 16 1850; J H Price 295 Aug 18 1849; A H Bonnell 319 Feb 2 1850; W Browne 319 Feb 2 1850; W Browne Jr 319 Feb 2 1850; J Browne 319 Feb 2 1850; L W Beach 343 July 20 1850; L Bancroft 331 Apr 27 1850; — Benson; G D Bradway 335 May 25 1850; D Mandeville 316 Jan 12 1850; H Purdy 329 Apr 13 1850; C Smith 296 Aug 25 1849.

G R Stone \$3 329 Apr 13 1850; J Dean \$2 339 June 23 1850; S Tilden \$2 330 Apr 20 1850; S Lum 50 cts 306 Nov 3 1849; O Loomis \$1.50 347 Aug 17 1850; D Bacon \$2 347 Aug 17 1850; G Hendry \$3; A Chaffee 25 cts 335 Mar 16 1850; D B Eldred 75 cts 353 Sept 28 1850.

Letters.

G Inman N Childs J C Bowles G Storrs A reader E L Soule G W Burnham 2 S Dilworth L Hastings H L Barlow L Canfield H D Goodenough E Miller Jr Z Whitney G S Freeman J D Marsh D P Hall H S Rice R Hill.

OUR BOOK DEPARTMENT.

We have now effected an arrangement with Bro. Himes to supply this region with all the books, tracts, &c., published at the Boston office, at their prices, wholesale and retail.

We have also made arrangements with others to supply books and pamphlets on the various doctrines of the Bible, connected with our faith, in the great plan of God for the redemption of man from the curse.

Lecturers, book agents, and any others who may wish, will please send in their orders promptly, and we will see that they are promptly filled and forwarded. Much more should be done in this way of disseminating light on the glorious hope of the Gospel, than has been done for the last three years.

We are also making arrangements to keep on hand a supply of the best editions of American and English pocket bibles, of which the brethren will be duly advised.

In order that as much good may be done with our limited means, and with as little embarrassment to the office, as possible, we urge upon our brethren the necessity of being punctual in making their remittances.

Brethren, the enemy is awake, and active. Let us also awake and engage with all our powers, "if by any means" we may save some from the impending judgments of God upon this world.

Rochester, Nov., 1849. MARSH & PINNEY.

MATTHEW XXIV.

To the numerous inquiries of brethren respecting the pamphlet on Matt. xxiv., whether I purpose printing another edition, and when, &c., I answer, My intention is to revise, stereotype, and print another edition as soon as my circumstances will allow. My capital, brethren, is rather small. I cannot, therefore, do as fast as I otherwise would. If the brethren wish, it can be done very soon, in the following manner: Let them send in orders for the work, sufficient to cover the expense of stereotyping, or so near, that my capital can reach the balance, and it shall be done forthwith. I rejoice to see a waking up in the tract cause. It is time to engage more heartily in this work.

E. R. PINNEY.

"THE ADVENTIST."

The Diagrams and Explanations of Daniel II. & VII. and the Trumpets, together with other matter, are now published in a sheet of eight pages, of the former size of the Harbinger, with the above title. The paper is now ready for delivery, and we hope our friends will order what they want immediately. We have an edition of several thousand copies already on hand. Terms—\$1 per hundred.

Bro. P. Housen proposes, the Lord willing, to meet the brethren as follows:

Port Perry,	Dec 14th
Brooklyn,	Dec 15th
Hogarth's and Orr's, Sunday,	Dec 16th
C Kent's,	Dec 17th
Aldrich's,	Dec 18th
Grant's,	Dec 19th
Port Hope,	Dec 20th
Coburg,	Dec 21st
J Lent's, Conference, Dec. 22d and 23d. Will Bro. White meet us there with the chart.	
Colbourne,	Dec 24th
Brighton,	Dec 25th
Chase's,	Dec 26th
Melville,	Dec 27th
Pictou,	Dec 28th to Jan 1st

I could come to Kingston, Jan. 3d, if the ice will bear, and remain till the 7th. The friends will arrange, and we will come, if we have to leave our horse in Pictou.

Pictou,	Jan 8th
Spencer's,	Jan 9th
Dea. Shearman's,	Jan 10th
I Spafford's,	Jan 11th
Baltimore,	Jan 12th
J Lent's (evening),	Jan 13th
Beebe's,	Jan 14th
C Kent's,	Jan 15th
Bro Roe's,	Jan 16th
Hogarth's,	Jan 17th
Port Perry,	Jan 18th

It will be remembered by the brethren that much depends upon your walk and prayers, in holding forth the words of life, Phil. xi. 16.

PETER Housen.

Bro. R. V. Lyon appoints to preach, the Lord will, as follows:

Savoy, Dec 1st, at 10 A M, and continue over the Sabbath.
Cheshire, Dec 3d, at 6 P M.
South Adams, Dec 4th, at 6 P M.
North Adams, Dec 5th, at 6 P M.
Williamstown, Dec 6th, at 6 P M.
Cambridge, N. Y., Dec 7th, at 6 P M.
East Hebron, Dec 8th, at 6 P M., and remain as long as duty requires.

Providence permitting, I will preach as follows:

Jamaica, at Bro A How's, December 2
Vernon Dec 8 at 6 P M and continue over the Sabbath.
Northfield Farms Mass Dec 11 at 6 P M
Montague Dec 13 at 6 P M
Erving Dec 14 at 6 P M Also the 15th at 6 P M and continue over the Sabbath
Athol Dec 17 at 6 P M
New Salem Dec 20 at 6 P M & over Sabbath
Conway at the house of Bro Rice Dec 25 6 P M
Ashfield Dec 26 at 6 P M
Plainfield Dec 29 at 6 P M and over the Sabbath
Savoy where Bro Meekins may appoint Jan 1 6 P M
Cheshire Jan 6 at 6 P M and over the Sabbath
S. W. Bishop.

Bro. GEORGE W. BURNHAM appoints to preach at Searsburg, Tompkins Co., N. Y., the last Friday in November, and the first Saturday and Sabbath in December.

Bro. J. McIntosh, God willing, will preach in the following places:

Brooklyn Whitby Canada West on the 10th of January 1850 beginning at early candle lighting.
At the Block School House 6th Con. Pickering evenings Jan 11th and 12th at early candle lighting
School House Sect No 14 Pickering evenings of Jan 13th 14th 15th 16th at early candle lighting
Woodruff's School House 2nd Con. Pickering evening Jan 17th beginning at early candle lighting

Bro. JONATHAN WILSON, D. V., will preach as follows:

Bristol, R. I., Sabbath, Dec 9.
No Scituate, Sabbath, Dec 16.
Providence, Sabbath, Dec 23.
Russell (Bap M House) Sabbath, Dec 30.
Hartford, Ct., Sabbath, Jan 6, 1850.

H. H. Gross appoints to preach in—
Esperance, Schoharie Co N Y, Sabbath, Nov 28.
Greenfield Center, Dec 2 at 10 A M
Janesville, " " 2 P M
Benedict Corners, Dec 9, 10 A M and 2 P M
Cranberry Creek, " " in the evening.
Johnstown, Dec 11th to 13th evenings, as Bro. Mosier may arrange.
Brookette Bridge, Dec 16th.
Residence and Post Office address—Ballston Spa, N. Y.

A three days meeting will be held at the Advent Tabernacle, in Abington, Ct., commencing Friday, Dec. 7th, and continue over the Sabbath. Bro. G. Needham is expected to assist on the occasion.

If God permit, a Conference will be held at Hemlock Lake, commencing on Thursday evening, Dec 27, and continue till Lord's day evening following. Bro. Bywater is requested to attend with me.

Geo. W. BURNHAM.

Bro. G. W. Burnham will preach at Victor Sunday Dec. 9, if the Lord permit.

Bro. L. Boutell will preach in Hawley, or Plainfield, Mass. Sunday, Dec. 16.

TO AGENTS AND CORRESPONDENTS.

1. In remitting money for the Harbinger, be careful to write the names of persons and places very plainly and distinctly.
2. When you send the names of subscribers, be careful to state, in each case, the name of the Post-office, the County, and the State. If the place have two names, as in the case where the village is called by one name and the post-office by another, mention both. The object of this is to avoid mistakes, and to secure a certain circulation. If the persons whose names you send are non-subscribers, mention that fact also.
3. When the direction of a paper is to be changed, do not forget to name the Post-office to which it has been previously sent. Unless this be done, it is out of our power to make the change.
4. When subscribers remove, let us know immediately. Otherwise the papers will continue to be sent, and charged to them, of course, to their own loss.
5. When subscribers wish to discontinue, let them remember that all arrears must first be paid. Their wishes will then be attended to, by notifying us by letter or through their post-master.
6. When you put business matter and communications for the paper on the same sheet, place the two so that they can be separated, otherwise your communications cannot be attended to as due time, and will be liable to be overlooked entirely. For this very common neglect, which costs an immense amount of trouble and perjury, there can be no number of excuses; since, if necessary, several pieces of paper can be enclosed in the same envelope without any addition of postage.
7. Let bulletins be short; otherwise they must be cut down, delayed, or rejected. Long biographies of infants, of whom personally nothing can be said, need not expect attention, or of persons who have lived wickedly until taken with their death illness. In these cases, a simple announcement in all that should be asked or granted.
8. All communications should be written in a plain, legible hand, or we cannot promise their admission. Did correspondents know but half the trouble and perplexity, to both editor and compositor, from bad and illegible handwriting, they would be more careful in preparing articles for the press.
9. No communication will be inserted from anonymous writers.

SECOND ADVENT MEETINGS.

Rochester.—Irving Hall, Buffalo street, opposite the Eagle Hotel, three times on Sunday, and on Tuesday evening.
Buffalo.—Chapel on Delaware, third house from corner of Huron street, three times Sunday, and Tuesday and Thursday evenings.
Springfield, Mass.—Dwight's Hall, Sanford street, two doors from Main street, every Lord's day and evening.
Albany.—Second Advent Chapel, Blount's buildings, corner of State and South Pearl streets, thrice on Lord's day, and Tuesday and Thursday evenings.
Syracuse.—Brintall's Hall, one door east of Brintall's Hotel, Fayette St. Preaching may be expected three times every Sabbath.
Cannadigua.—Town Hall, every Sunday at 10 1/2 A. M., and 3 P. M. Prayer meetings on Tuesday and Friday evenings.
Geneva.—North Lyceum Buildings, three times on Sunday, and Tuesday and Friday evenings.
Newark, N. J.—No. 149 Market Street.

FOR SALE AT THIS OFFICE.

PROTESTANTISM: its Hope of the World's Conversion. Falc-lacius. 74 pages. Price 16 cents.
THE Scripture Doctrine of Future Punishment: an argument in two parts; by H. H. Dunsby, Baptist Minister, England. 200 pp. 12 mo. Price, bound, 75 cts; in paper covers, 50 cts.
SMITH'S Second Advent Hymn Book: a choice collection for Conference, Tent and Camp-meetings, and for private and family worship. \$1 per dozen; 12 1/2 cents single.
THE Bible Doctrine, or True Gospel Faith, concerning the Gathering of Israel—the Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—and the Time of the Second Advent of Christ. By J. Marsh. \$1 per hundred; 8 cts single.
THE Purpose of God in Creating the World; His Plan for its redemption, by E. R. Pinney. \$4 per hundred; 6 cts single.
A Statement of Facts on the Universal Spread and Expected Triumph of Roman Catholicism. By J. V. Himes. 130 pp. Price 10 cents.
THE Second Advent introductory to the World's Jubilee: a letter to the Rev. Dr. Rufus, on the subject of his "Jubilee Hymn." By a Protestant Nonconformist Layman. 4 cents.
ARE the Dead Immortal? in Six Sermons. Also, Have the Wicked Knowledge? By George Storrs. 131 pages. Price 15 cents.
QUESTIONS on the Book of Daniel. Designed for Bible Students, in the Sabbath school, in the Bible Class, and at the Fireside. Price 13 1/2 cents.
IT Hatheth Greatly. "The Great Day of the Lord is near; it is near, and hatheth greatly!" By N. T. Taylor, Jr. A tract of 16 pages. Price \$1.50 per hundred; single copy 8 cents.
FIRST Principles of the Second Advent Faith: with scripture proofs. By E. D. Pinney. "The Lord himself shall descend from heaven." 4 cents.
Battle of Armageddon. Examining a review of the forces which are gathering under the banner of the Messiah, and of Satan, to the Battle of the Great Day of God Almighty. Second edition—revised and enlarged. By J. R. Webster. Price, bound 25 cents; single, for mailing, 20 cents.
Prof. W. King's Translation of the New Testament. From the critical Greek text of Tischendorf. Price 75 cents.
Advent Hymns. Designed for halleluists in the speedy coming of Christ. Enlarged and improved. Price 60 cents.
THE Lord's Coming a Great Practical Doctrine. By Rev. Mount Brock, M. A., Chaplain of Bath Penitentiary, England. Price 4 cents.
Glorification. In which considerations it takes place—the soul and advent—the resurrection—the first resurrection—living saints—practical bearing of this subject. By M. Brock, M. A., &c. 4 cts.
Miller's Apology and Defence. Containing a brief sketch of his religious experience, the reasons which led him to believe in the speedy advent, with a glance at his labors and his trials. 4 cts.
That Blessed Hour. With scripture references. A tract of eight pages. Price, \$1.50 per hundred; single copy 8 cents.
THE Last Hour. An appeal to the sinner. A tract of eight pages. Published by J. V. Himes. Price \$1.50 per 100; 7 1/2 cts single.
Hymns, Psalms, and other Sacred Pieces in Verse. By Henry Hymns. Price, 120 pages. Price, by the quantity, 35 cts; single copy 25 cents.
AN Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grow, Minister of the Gospel. Price 15 cents.
THE Annenment. A Tract of twelve pages. By Henry Grow. Philadelphia. Price 5 cents.
THE Intermediate State. "For ye are dead, and your life is hid with Christ in God." By Henry Grow. Containing 94 pages. Price 5 1/2 cents.
THE World to Come, and Other Poems of a Christian Character. By Charles T. Catlin. Containing 26 pages. Price 5 1/2 cts.
FUTURE Punishment of Eternal Life in Hell, not Destruction. By Henry Grow. Twelve pages. Price 5 cents.
BIBLE Tracts. By Henry Grow. This Tract contains a synopsis of the doctrine, &c. of the Bible. Price 1 cent.
A REVIEW of Pious Arguments for the Perpetuity of the Sabbath. By Henry Grow. Twenty-four pages. Price 5 1/2 cts.
200 STORIES for Children. Compiled by a Minister of the Gospel. Price 27 1/2 cts.

BE KIND.

Be kind to the young—in thy youth's merry day
Thou too hast been thoughtful;
O plant not a thorn in the flower-strewn way,
That may never be trodden again.
Enough of thorn yet in the pathway of life,
If they travel it long they will find;
But dim not bright youth with the shadow of strife,
Be kind to the youthful—be kind.

Be kind to the aged—not long at thy side
Hath the travel-worn pilgrim to stay;
The frail thread of life will be shortly untied—
He is passing—soon passing away.
O let him not deem that when summoned from earth,
He will leave but cold feelings behind; [hearth,
Give him still a warm nook of thy heart and thy
Be kind to the aged—be kind.

Be kind to the simple—although the full light
Of Genius to thee may be given,
Yet look not with scorn in the pride of thy might
On a brother less favored by heaven.
He is not to blame if the God-given ray
Hath but faintly illumined his mind,
Thine own may be quenched by a cloud on the way,
Be kind to the simple—be kind.

Be kind to the erring—full many a heart
Unkindness hath driven astray,
But the breath of reproach may but sharpen the smart
That first sent it out of the way:
Ye would not insult, with a gibe or a sneer,
The maimed, or the halt, or the blind;
But the ills of the spirit are far more severe,—
Be kind to thy fellow—be kind.

[Cobourg Star.

THE LORD'S PRAYER.

Our heavenly Father; hallowed name,
Obey'd in heaven; by earth the same,
Give us our food—our sins remit
Freely; as thus we others treat.
Restrain, when flesh would lead to sin,
Save us from ills, without, within,
For more is thine than we can pen,
All worlds, powers, glories, times. Amen.

Communications.

(Original.)

Mortality and Immortality.

BY JOHN BURDELL.

As there has been much said of late in the *Harbinger*, respecting man's mortality and immortality, I have suggested a few ideas for his readers. By the law of action, all bodies are in a state of being built up and thrown down, as we see in all animal creation. Adam and Eve did not pass through the law of growth, neither any of the inferior animals. They, being of the full size when made, the Creator intended their offspring should be; when their bodies were perfectly developed. We then see that Adam and Eve, together with all the other animals, were commanded to multiply and replenish the earth with beings like themselves; but, in addition, He gave man "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

We again see that man had a dominion to rule and subdue. To do so, it required action of all the animal and reasoning organs, to perfectly obey all of God's commands. So far, the physical laws governed man, and all the animals put under him. Therefore, all action at this time (which reasoning holds good, if it be admitted that there existed a space or period between man's existence and his having permission to eat of the tree of life, which period would have corresponded with the present) resulted in waste to all, although the food they ate replenished the waste to a certain extent, but not fully, as we see at the present day; for all have a tendency, after they become full grown, to decay, and resolve themselves into inorganic matter. So far, all can see and comprehend the state of God's creatures on the face of the globe—no distinction being made between them, as far as death is concerned. "For that which befalleth the sons of men, befalleth beasts: even one thing befalleth them: as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast." All go unto one place, all were of the dust, and all return to dust again.

Let us now go back to the time when God

animals, as far as waste and the death of the body are concerned. "And the Lord God planted a garden in Eden, and there he put the man whom he had formed, to dress and keep it." "The tree of life was also in the midst of the garden." While he daily ate of the tree of life, it kept perfectly the natural waste of the body; and if he had continued to eat of it, he would have been as vigorous and perfect in his organization at the present time, as when he transgressed the law of his Creator, and was turned out of the garden of Eden, in order to prevent him from eating that which would supply the waste of his system. Now says God (after the transgression), "Lest he put forth his hand, and take also of the tree of life and eat and live forever; therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Consequently, he came under the same law which governed the beasts, so that he hath no pre-eminence in relation to death.

How long is this state of things to continue on man? The answer is, Just as long as he is debarred from the fruit of that tree, which would keep up a balance in the whole man; or, rather, prevent the image of the Creator from falling back to its original dust. What do Christ's servants pray for? Is it not that they may "inhabit the kingdom prepared for them from the foundation of the world"?

He who sits on the right hand of the Father, and expects his foes to be made his footstool, said to his followers, "When ye pray, say, Our Father who art in heaven... Thy kingdom come; thy will be done on earth, as it is in heaven." Then we want the time to come when we shall not have occasion to use it any more; "For now we pray in faith, which is the substance of things hoped for, the evidence of things not seen." But they wish to see the King in his promised dominion, "which shall extend from sea to sea, and from the rivers to the ends of the earth." They cannot eat of the tree, until that time comes. But we see that many things must be accomplished before they can have right to the tree of life, "and can enter through the gates into the city, which hath foundations, whose builder and maker is God." When you desire all of these things, see if you can pray in harmony with the ninth chapter of Ezekiel.—The directions given to the destroyer by the Almighty: "Let not your eye spare, neither have ye pity: slay utterly old and young, both maids and little children and women; but come not near any man upon whom is the mark; and begin at my sanctuary." Peter says, "The time is coming that judgment must begin at the house of God, and if it first begin at us, what shall the end of them be that obey not the gospel of God?" If we rebel in our hearts against His threatenings, or judgments, it only shows, that we are not quite prepared to eat of the tree of life, "which bear twelve manner of fruits, and yields her fruit every month; and the leaves of the tree were for the healing of the nations." In Ezekiel, it says, "By the river, upon the bank thereof, on this side and on that side, shall grow all manner of trees for meat, whose leaf shall not fade, neither shall the fruit be consumed: it shall bring forth new fruit, according to his months, and the fruit shall be for meat, and the leaf thereof for medicine."

You can now see that they shall neither hunger nor thirst any more; "for all of the fruit shall not be consumed at any time." And also it is said, that "the inhabitants shall not say, I am sick;" for bruises and sores will be cured immediately by applying the leaf to them. This will be when a King shall reign in righteousness—when thine eye shall see Jerusalem a quiet habitation—for those who have come up out of a great tribulation.

New York, 1846.

(Original.)

The Millennium of Rev. XX.

H. GREW TO J. TURNER.

DEAR BROTHER:—If I have "misapprehended" you, I sincerely regret it. You argue "that the living in the text (Rev. xx. 4.) is not a resurrection, (i. e. is not subsequent to a resurrection) but a life like that which Paul lived before he was beheaded or martyred." I argue that as John, in vision, "saw the souls (persons) of them that were beheaded for the witness of Jesus," &c., and they lived and reigned with Christ a thousand years, that it clearly implies a resurrection, as the inspired apostle says in the very next verse, "this is the first resurrection."

You remark that the martyrs, referred to in the text, "were really killed." But your view of the subject clearly implies that they lived a thousand years before they were beheaded. You say "the living in the text is a life like that which Paul lived before he was beheaded." Now

long, does it not prove that your exposition is erroneous?

You think that it is not necessary to suppose that "each and all must live a thousand years." I reply that this is the obvious import of the passage, and is not to be rejected without necessity. Is there any absurdity in the supposition that the Son of God will raise his saints from the grave to live and reign with him literally a thousand years? Is there any plain, positive testimony in the word of the Lord in opposition to such literal construction? Until one of these things can be shown, I shall contend for the literal construction of Rev. xx. 4, 5. To invalidate this, you refer to our Lord's words to the disciples, "When ye see these things," &c. But as it is contrary to fact, that those persons whom our Lord addressed, saw, or can see, all the things which our Lord predicted, the literal sense cannot be admitted. To justify your reference, you must prove the literal sense of Rev. xx. 4, 5, to be also absurd. Can you do so?

You think that I "assume, indeed, that those martyrs were beheaded before they lived," i. e., a thousand years with Christ. You suppose that the words "they lived and reigned," &c., refers to a period before they were beheaded, as if the apostle had said, I saw the souls of them that lived and reigned, and they were beheaded, &c.—What is your proof that my interpretation is "not implied" 1. You say "exesan" never means resurrection. Groves gives *they lived* as the proper meaning, but he gives also *revived, re-animated, come to life*. However, I understand the words as you do, "they lived," i. e., they possessed life. It is not necessary for my interpretation of the passage, that the word "exesan" should mean resurrection. If they lived after they were beheaded, a resurrection from death is necessarily implied, although the word lived does not mean resurrection. 2. You remark, "Your inference cannot be sustained unless it can be shown that they were slain before they lived a life of faith," &c. There is an addition to the words, "they lived and reigned," &c. The apostle does not say, "I saw the souls of them that were beheaded," &c., and they lived "a life of faith" with Christ a thousand years. Could they not live a life of faith a few years before they were beheaded, and a life of fruition and triumph a thousand years with Christ after their resurrection? Surely there is no necessity to prove that they were slain before they lived a life of faith. 3. You affirm that "The fact of those two words, (exesan and anastasis) being used in this connection, is a clear proof that they are not used to present the same life or living." Is not this the same as affirming that the two words cannot be used in the same connection in reference to the same life? Suppose then, the 6th verse was, "I saw those who had part in the first resurrection; they lived with Christ," &c. If the words stood in this connection, would it prove that the life to which they were resurrected could not be the same with that they lived with Christ?

Hage I not shown that my dear brother has failed to prove that it is a mere assumption that the martyrs are beheaded before they live with Christ a thousand years?

You ask, "Has the idea of a 1000 years reign any advantages that is not embraced in the eternal inheritance? If so, please point them out." Suppose that at present we cannot, does it follow that there are none? "Now we see through a glass darkly." However, we have some heavenly light on this subject. Our divine Master has gone to receive a kingdom to return. He shall have dominion from sea to sea, and from the river to the ends of the earth. "He must reign until he hath put all enemies under his feet." But the period will come "when he shall have delivered up the Kingdom to God, even the Father," and when all things shall be subdued unto him, then shall the Son also be subject unto him, that put all things under him—God may be ALL IN ALL. For his wondrous love and humiliation unto death, he is, and shall be, highly exalted and glorified. All things in heaven and in earth are, or shall be, put under him. To him all shall bow and confess that he is Lord of all, to the glory of God the Father, who hath honored his first and only begotten and best beloved. But the glory of that reign which is strictly supreme and eternal, belongs to Him whose name ALONGS JEHOVAH, even "the God and Father of our Lord Jesus Christ." This glory he will not give to another. May he mercifully forgive those who are ignorantly doing it.

Yours for the truth,
HENRY GREW.

November 6, 1846.

The plainer the dress, with greater lustre does beauty appear. Virtue is the greatest ornament, and good sense the best equipage.

Foreign News.

TURKEY.

No communication had been received from the Emperor of Russia relative to the reply of the Porte.

A correspondent, writing from Constantinople, thus refers to the activity prevailing there: "The Turks continue their warlike preparations, and their whole fleet will be ready very quickly, for they are actively at work upon every ship fit for service."

Turkey is now in a state to defy Russia.

PERSIA.

Persia is in a very disturbed state. The Cologne Gazette states that there are many symptoms leading to the supposition that war will be renewed with Genoa.

FRANCE.

All quiet. The Pope is said to have expressed a desire to return to Rome, and the French Government had ordered a steam frigate to proceed to Portici to be placed at the Pontiff's disposal.

ITALY.

Accounts from Italy state that the Pope was expected at Benevento, about the 30th of October.

IMPORTANT FROM MOROCCO.

By accounts from Gibraltar, there appears to be more likelihood of war between the French and the Emperor of Morocco. The French Consul had left Tangier, and there have been reports of French Vessels of War sailing for the coast of Morocco to enforce the demands made by the Republic.

It is stated that Sir Henry Bulwer's first business, on his arrival to the United States, is to know what encouragement, if any, the U. States give to the attempted withdrawal of the Canadas from British rule.

It is understood that he has full powers to resist energetically all attempts at interference on the part of the United States in Nicaraguan affairs.

It is said that the British Government has intimated to the Governor of Canada that no coercive measures will be adopted to prevent annexation to the United States, if the popular will be decidedly expressed in favor of that measure.

RUSSIA & HUNGARY.

It appears that Russia demands of the Sultan that the Hungarian refugees shall be located in the interior of Caudia, or some place convenient for keeping a strict surveillance over their actions. Any of the refugees who choose may go to France or England. We have not any account that Kossuth had arrived in England. It is thought that the Hungarian leaders who have escaped mediate exciting a new revolution at no distant period.

The decisive attitude assumed by England on the Turkish question, has annoyed the Emperor very much. He has caused Count Nessrode to address an energetic note to the English Government on the subject. In this note, the Emperor protests against this hostile demonstration in the midst of peace, and against the right which England arrogates to herself to interfere in a matter which regards only Russia and the Sublime Porte. As to the difficulties which this affair may give rise to, the interpretation of the treaty between those two powers belongs, says the note, to them alone, and England ought to remain completely unconnected with it.

INCOMES.—There are 1,200 persons in England and Wales who "have, hold, possess, and enjoy" yearly incomes, averaging \$60,000 each; being about \$1,154 per week, or \$165 per day—1,433 persons have incomes varying from \$10,000 to \$15,000 each; and 5,234 persons have \$5,000 to \$10,000 each. These 7,917 persons, with their families and domestics, may form an aggregate of 200,000 souls.

HOPEFULNESS.—Some persons always look upon the bright side of life's picture, and others always on the dark. The latter may be more prudent, but the former are most happy.

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ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR: A. PROBERT.

Whole Number 311.

ROCHESTER, N. Y., SATURDAY, DECEMBER 8, 1849.

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Poetry.

(Original.)

THIS IS NO JOYOUS SPOT.

BY FREDERICK WRIGHT.

This is no joyous spot. Not here
May man escape from dread or fear,
Where pain and sorrow, sin and hate,
Upon the pilgrim's passage wait—
Where every blackening color shade
The fairer picture God hath made,
But soon 'twill not be so. 'Tis when
Christ comes in Judgment ages ago.

Earth's flowers are fair; but, ah! they fade;
Man's brightest hopes are soon decayed;
Earth's sweetest joys, they soon are o'er;
The form we clasp, we clasp no more!
The wealth we've toiled for years to gain
Is gone like drops of morning rain!
But soon 'twill not be so. 'Tis when
Christ, the Redeemer, comes again!

Then, then—the earth restored shall be
To pristine Eden liberty!
Then shall unfading blossoms blow,
And undecaying fruits shall grow.
No blight of sin, no sigh of pain
Shall ever rise from earth again!
But all be bright, be pure and fair,
When Christ our glory shall appear!

Rejoice! Rejoice, thou child of clay,
Full soon shall dawn thy eternal day;
No night shall night enshroud the scene,
Nor storm nor tempest intervene!
Thou'st trembling limbs, this pulsed frame,
Shall thou put off its robe of shame,
And thou shalt rise immortal—when
Christ thy life shall come again!

Spencerville, Canada West.

Communications.

(Original.)

State of the Dead, Immortality, &c.

REPLY TO BRO. L. E. JONES.—No. 2.

BY Z. CAMPBELL.

BRO. MARSH:—It appears Bro. Jones has again bent his bow, for the purpose of sending an arrow at some portions of my article in the *Harbinger* of Oct. 6th, "The Soul—What is it?"

He says, I have assumed a very grave question among philosophers, without settling it; viz:—whether light, caloric, gravitation and electricity, are the effects of certain organizations; or were the agents by which Jehovah organized matter from its original chaotic state. And why should I attempt, to settle it, since Paul has settled it for him and me too, when he said that Jehovah made use of his Son as an agent to organize matter from its chaotic state.—Heb. i. 1, 2.

He contends that the inner senses are the inner man; well, brutes have inner senses, and of course there are inner brutes and outer brutes; and he goes on to prove its consciousness in natural and mesmeric sleep, but does not prove its consciousness in the sleep of death; neither does he prove that it is always conscious in either of these sleeps. Facts show it to be quite otherwise. I frequently pass hours together in a natural sleep, and am not aware of the least consciousness. Now, as natural sleep produces unconsciousness, why not the sleep of death? Neither is it the case that in mesmeric sleep, the person is always conscious. I have mesmerized many who were not aware themselves that they had the least sensation while in that state. But if Bro. J. thinks he has proved his position by mesmerism, be it so; I have proved mine by the testimony of sacred writ, and that answers my purpose. He has called my attention to a few of the many facts in philosophy, about which there is not the same difference of opinion among the "wise ones." "If the brain secretes thought, mind, or spirit, as the liver secretes bile," &c.—If he means by this that the "wise ones" do not dispute but that the brain secretes thought, or mind, I can tell him that the "wise ones" do not dispute but that when the brain is destroyed, thought or mind is destroyed. But I have not stated that the brain does secrete mind. Bro. J. could not learn from my

article that the organ secreted *tone*, or that matter secreted gravitation. The secretions of the brain, if it has any, and the mind, are two things very different.

A watch has a ticking, but it is not a secretion of the machine; neither is it any part of the watch, but it is immaterial, like the mind; but I think if the watch was destroyed the ticking would cease, but according to Bro. J.'s position, it ought to tick louder and better than ever, and keep on ticking a perpetual tick, tick, tick.—Will Bro. J. disband his phalanx of inferences and give us one "thus saith the Lord," that the mind is any thing more than the result of the living organized dust?

His argument drawn from the consciousness of persons apparently dead proves nothing, till he can prove they are dead; as we have daily evidence of persons known to be alive and yet have no consciousness, and some to all appearance dead that have none.

Neither does his argument drawn from the visions, such as the prophets were favored with, prove any thing. He thinks I will not contend that they saw and heard what they recorded with their material eyes and ears. True; I admit they did not. And what then; if the mind was out of the body when it saw and heard those things, it still saw and heard without the aid of material organs; where then is the necessity or proof of its being out of, and away from, the body on such occasions? God in some way unknown to the writer, conveyed to the prophets a knowledge of things beyond the grasp of their natural senses, and without the aid of their material organs. But where is the proof that he was under the necessity of taking the mind, soul or spirit out of the body in order to do it?

What he says of a man six feet in length, (height) has never been proved strictly true, viz: "We know that the seat of volition and sensation is in the brain." It never has been proved to be wholly in the brain, though in the human species it is generally admitted to be chiefly in the brain. But a chicken has been known to live several days, and to eat and peep and walk about as usual, after the top of its skull was taken off and all its brain removed; its seat of volition and sensation must, therefore, be below the brain, or they would neither eat or peep, while some of them even peep better, on some subjects, without brains than with.

Bro. J. says further. But the mind often retains its full strength, and even advances in strength, through wasting disease, to the last moment of its connection with the brain. This depends on the nature of the disease, and on what part of the system the disease is seated; in many cases as the body becomes emaciated, the mind is weakened or deranged in proportion.—It is true that Phenologists enumerate many instances in which certain portions of the brain, (Phrenological organs) have been injured or diseased in such a manner as to increase the strength of the faculty of that organ. But whether disease strengthens or weakens the mind, in either case, it proves that the mind is dependent on the brain. Does not every one know, that as a general thing, the mind or soul of an infant grows with its growth and strengthens with its strength, until both body and mind arrive at their meridian; and then, as the individual advances to old age, both body and mind alike become enfeebled, even to the proverb—"once a man and twice a child." And why all this if the inner man is an independent being?

Bro. J. brings up again that well known and much harped upon passage—Matt. xxiii. 32, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." God is not a God of the dead but of the living.—On this passage he remarks, "The matter of which Abraham, Isaac and Jacob was composed, existed from Adam's time, and is in existence now; but neither before nor since their time he Abraham, Isaac and Jacob." And if God should please to make three persons at the last day and give them the same names, would they be the same persons? I should think God knew better than Bro. J.,

whether they were or not; and if he does make three such persons "at the last day," and says they are Abraham, Isaac and Jacob, I shall believe they are, and leave Bro. J. to dispute him.

He also further quotes—"God giveth to every seed its own body." What body then will he give to the seed of Abraham? (Gal. iii. 29,) their own, of course. But how is he to do it if he makes a body at "the last day," and calls it Abraham's? yet it will not be Abraham's, but a new one. Then there is no resurrection of the body, and there surely is none of the soul, if the soul does not die. God has indeed promised to raise the dead, but the soul must die in order to come under that promise. Then there is no way that God can raise the dead, soul or body; and Bro. J. must be a Sadducee after all. But here stands the text—"God is not the God of the dead, yet he is the God of Abraham;" and here is an opportunity to play upon the use of words. Much has been said of late on this text; but before I read any of the discussion, my first impressions were, that God is an unchangeable being, and as he is not a God of the dead he never was, and as he was the God of the living Abraham, he still is, for in his immutable plan, in which there is one eternal now, Abraham lives for ever. But how is he to live for ever? In and through Jesus Christ.—For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living. Rom. xiv. 9.—Now without a Lord of the dead, Abraham would be forever dead; God could not raise him for he is not a God of the dead. He forsakes the sinner at death, he is no longer their God; even the Son of God was forsaken by his God when he died for our sins. "My God, my God, why hast thou forsaken me!"

Again, our Savior brought this up to prove that Abraham would be resurrected; not to prove that he was alive while dead.

But Bro. J. may take a shorter way, and for ever put the question at rest, whether man is a Duplicate Entity or a Unit. Let him come right out and tell us of how many parts a man consists, and if there are two beings in one, let him tell us if both participated in the fall of man. Let him tell us whether the penalty of the law was a duplicate penalty or a unit death.

If the death threatened Adam was a double death, and half of it a literal death of the body, and the other half a spiritual death of the soul, let us know what spiritual death means, whether it means alienation from God, hardened in sin, or endless punishment.

Let him tell also what the tree of life was placed in the Garden of Eden for, and whether the soul partook of that tree, or how it came by its immortality. And then let him tell us whether Christ was the second Adam or not, and if he was, whether he died to redeem us from under the penalty of the law, and if he did, must he not have died the same death that Adam did? Then let him tell us whether Christ's soul in dying the same spiritual death that Adam's did, became alienated from God, hardened in sin, or went into endless punishment? or what we must understand by Adam's spiritual death? Also let him tell us what we are to understand by the sinner's second death, if it is not dying his first death over again, and being made alive between the two deaths? And then if any part of the sinner's first death was alienation from God, when did he return to God so as to become alienated from him the second time, (second death,) or if any part of the sinner's first death was endless misery, when did it end, so that it could begin it again? (second death.)

Again, if the sinner's first batch of endless misery ends somewhere between his first and second death, will not his second batch end somewhere?

Now if Bro. J. will take the Duplicate Entity of Man, and the other remaining "links of the golden chain," as he calls it, (for he admits that the double being, intermediate state and endless punishment stand or fall together,) and struggle out all these things by the law and the testimony, I will give it up and never more contend for the

unity of man; and I presume that every other person in the *Advent HARBINGER* will do the same, and then there will be no need of Bro. J.'s taking a new name, or of being ashamed to be called by the same name that we are. And if he does not do it, I will engage to give him a very appropriate name as soon as he is fairly ashamed of being called an *Adventist*.

I think, as a defender of the truth, Bro. J. ought to feel bound to come out and give us a full explanation of these things, for I presume there is not an individual in the *Advent HARBINGER* that does understand them. It appears to us, that as the second Adam "tasted death for every man," that he must have tasted death for the inner man, and if the first Adam's inner man died a spiritual death, the last Adam's inner man must have died the same spiritual death, or else the inner man is not redeemed by the death and resurrection of Jesus Christ. But next time we hear from Bro. J., I hope he will make it all clear, if there is any clear to it.

Our position is a plain one and easily understood. This is a synopsis of it.—Man is a unit. God gave him a law to keep; but he broke it, by which he forfeited his right to the tree of life and immortality. He died, and would have remained dead to all eternity, had not the Son of man died the same unit death, that the dead in and through him might be made alive again and clothed with immortality. 2 Tim. i. 10.—And the first death is a natural or literal death, but the sinner is made alive again at the resurrection, when, not having his name written in the book of life, he is cast into the lake of fire, and there he dies the same literal, unit death.—This is the second death: So says Jesus Christ, by the mouth of his servant John, the revelator, and after that we hear no more of the sinner.

Taking this view of the subject, it is not difficult to reconcile the various portions of sacred writ, so as to do away the infidel argument that the Bible contradicts itself. And unless Bro. Jones can take a position, or a stand by which he can make the various parts of the Bible harmonize with each other, every arrow that he shoots at the unity of man, is an arrow barbed with infidelity.

Our position is not man made; we have indeed cleared away the old rubbish of heathen mythology and dug deep, and laid our foundation on the plain word of God: "The Lord God formed man of the dust of the ground." Not's half or a part of a man, or a skeleton, or shell, or casket, to put a man into; there is no scripture that says it. Again, he breathed into his nostrils the breath of life, and man became a living soul. He did not form an immortal, immaterial soul or inner man and put it into the outer man.—There is no scripture that says it.

Here then is a work worthy of the labors of Bro. J. Let him unfold his whole position as once, and reconcile his double being, spiritual death, conscious state, and immortality, with the redemption of man by the death and resurrection of the Son of man, and with the second death, &c., and make it all plain by the word of God, and lay the axe at the root of the tree and cut it down at once, not play a little on this text and on that, trying to trim off a branch here and a twig there; but down with the tree at once, and let the branches alone, and they will all die of themselves.

South Adams, Nov. 24th, 1849.

The Law of Love.

It is not best to differ from others, for the sake of differing, or to attribute to others what they do not acknowledge or believe, for the sake of showing that we differ from them. The good can result from such a course, and we shall not certainly follow a course which will result in evil. Those whose arguments and doctrines are incorrect, even, will be convinced that we are dishonest, and all we can say, is, we are plain and important, will do what we can, and we will do it. It is dangerous to our own souls to become unprincipled.

feeling towards them, for we soon learn to look upon them as holding absurd and ridiculous sentiments, with unyielding willfulness, when they as well as ourselves really condemn them.

These thoughts were suggested by reading an article in the *Harbinger* of Sept. 29, entitled, "Home of a Popular Christianity not the Saints' Blessed Home," in which the writer (undoubtedly no doubt) attributed to popular Christianity some things that very few if any can be found to advocate. Would it not be best to spend the few shreds of time now left, in winning men from real errors; such as will necessarily exclude them from the saints' glorious rest?

L. A. GIBSON.

Norwich, Nov. 7, 1849.

(Original.)

THOUGHTS ON

Primitive Christian Discipline.

BY H. JONES.

The first thought now to be presented is, that Primitive Christians or the first Christian Church always dealt as individuals rather than as a combination, with their offending brethren; or in other words, that in following the instructions of Christ and his Apostles each one acted for himself alone, in all cases of offense, without ever uniting themselves together to vote an accused brother guilty, excommunicated, &c.

While this thought is acknowledged to be at variance with the opinions and usages of ecclesiastical organizations for centuries past, some reasons may now be assigned for considering it scriptural and right. And first, it may be remarked that the phrase "Church Discipline," now usually considered to be the work of a Christian combination, is not to be found in the New Testament; neither is there any other word or phrase to be found, which appears directly to convey the same meaning as that of Church Discipline, which is now generally practiced by Christian sects.

Again, there seems to be no authority given by Christ or his Apostles for Christian bodies, or organizations to vote as such, to judge, pass sentence on Christian character, to excommunicate, &c. Now is there an instance found of their ever doing so?

And further, it appears that the primitive church of Christ, until the apostasy of the third century or thereabouts, was organized or brought together by the Lord's own adding to it, "such as should be saved," while in no instance, did that church presume to add members to itself by a majority of their votes, in judging of the character of candidates, to reject or admit them as members. Neither does it appear that the church then had appointed officers over them, of any kind, who ever pretended to exercise the authority of admitting members into Christ's body, which is his church.

Therefore, the inference is considered as natural and irresistible, that the church or churches of Christ then had nothing to do as combinations, or by their acknowledged officers, in punishing, disciplining, or excommunicating their unworthy and offending brethren, although as already said, brethren as individuals are instructed in the New Testament, faithfully to deal with offenders.

It is true, however, that there are some passages of the New Testament, which are now and long have been very generally understood and quoted as proof, that offending brethren were anciently dealt with by an organized human power, rather than individually, as now thought by the writer. The most conspicuous of these passages will next be examined, by attempting to show that they were never designed to authorize combined Christian legislation or voting in dealing with offenders. VIZ:

Matt. xviii. 17: "And if he [the offender] shall neglect to hear them, [or give satisfaction] tell it [the fault] unto the church; [or publicly to the brethren] but if he neglects to hear the church, [or there to reform] let him be unto thee [individually] as a heathen man and a publican," or merely withdraw thine own individual fellowship from him, in afterward regarding him, as not a Christian brother.

It should be noticed that Christ in all this connection, was giving instructions to his disciples as individuals, how to deal with offending brethren, while there is not a word in it, authorizing them to combine together by sitting in judgment, in trial of one another, to vote them guilty, suspended, excommunicated, or any thing of the like, although the passage is naturally understood as even requiring Christ's disciples generally to regard the same offender in the same way, on their individually having proper evidence of his apostasy. And this would save the brethren or church from all legislation in such matters, from perplexing divisions in their proceedings by voting, and from occasionally much abusing and

a supposed innocent member guilty and excommunicated; or a supposed very guilty one, innocent, to hold him still in the fellowship of the whole, while perhaps a large minority feel themselves yet bound by Christ himself to regard the accused only "as a heathen man and a publican," 1 Cor. v. 45: "When ye are gathered together, to deliver such one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of Jesus Christ."

Although this passage has been supposed to sanction the saint in now dealing with offenders by voting them excommunicated, &c., the whole connexion of it seems rather to explain it as spoken in reference to "the day of the Lord Jesus Christ," or day of judgment, when in fact, all the "saints" will be "gathered together." (Ps. l. 5.) when they with Christ in judgment, will "deliver" offenders, or the ungodly "to Satan," for "destruction," in order that "the spirit" or life of the saints "may be saved" in "that" great "day of Christ." And most surely the saints could not in reality "deliver" an offender "to Satan for . . . destruction," if they would, neither would Christ sanction them in doing it so prematurely, if he could.

Verse 13: "Therefore put away from among you that wicked person." While this passage is also understood by many as authorizing church voting to excommunicate offenders, it certainly does not clearly teach so, and if it did, it would conflict with the instructions of Christ and the subject as already examined, while an offender might at present, be sufficiently "put away," as here required, by individuals withdrawing fellowship from him, as before understood of Christ's instructions in the case.

Tit. iii. 10: "A man that is an heretic, after the first and second admonition reject."

The writer was long connected with an organized sect, (Congregational) which sometimes sent two written admonitions to an accused member preparatory to their sending him also their written excommunication, and supposed it all fairly taught from this passage. But certainly it does not at all sanction the acts of any combination by voting to reject or excommunicate an offender; and yet, individuals of Christ's church could reject or "withdraw from every brother that walketh disorderly," (2 Thess. iii. 6.) after their "first and second admonition," as here required, and as in Matt. xviii. 15, 17, already in part quoted.

Although the preceding plan of only individual Christians dealing with offenders, is now believed to have operated well with primitive saints, it is not also maintained that in this age of extreme apostasy, professors of religion of any sect, could prosper as such to their own liking, except by combining themselves as they do "like the nations," (1 Sam. viii. 5,) to do their business by voting, legislating, admitting, and excommunicating members, &c.

New York, Nov. 14, 1849.

(Original.)

Marginal Readings.

ON THE SOUL AND SPIRIT.

BY J. STEVENSON.

TEXT.	MARGIN.
Job xii. 10—Soul.	Life.
Gen. i. 20—Life.	Soul.
Gen. i. 30—Life.	A living soul.
Isa. xliii. 5—Life.	Person.
Gen. xiv. 21—Persons.	Souls.
Gen. xxxvi. 6—Persons.	Souls.
Ex. xvi. 16—Persons.	Souls.
Jer. lii. 29—Persons.	Souls.
Gen. xii. 16—Man.	Soul.
2 Chron. xiv. 11—Man.	Mortal man.
Num. xix. 11—Dead bo.	Soul of man.
dy of any man.	
Isa. iii. 20—Head-bands,	Houses of the soul,
tablets and ear-rings.	
Ps. xxxv. 25—Aha.	Ah, ah, our soul.
Lev. iv. 27—If any one.	Any soul.
Ex. xxiii. 9—Heart.	Soul.
Ps. x. 3—Heart's desire.	Soul's desire.
Lam. iii. 51—Mine heart.	My soul.
Deut. xxiv. 15—Setteth	Lifteth his soul unto it.
his heart upon it.	
Hos. iv. 8—Set their heart.	Lift up their soul.
Ezek. xxiv. 25—They set	The lifting up of their
their minds.	soul.
Prov. xxi. 6—Heavy	Bitter of soul.
heart.	
Ecc. ii. 24—Soul enjoy	Delight his senses.
good.	
Job xxxviii. 39—Fill the	Fill the life.
appetite.	
Ecc. vi. 7—Appetite.	Soul.
Ecc. vi. 9—Wandering	Walking of the soul.
of the desire.	
Jer. xlv. 14—Have a de-	Lift up the soul
sire.	

Judges xvi. 30—Let me. Let my soul die.

Num. xix. 10—Let me. Let my soul, or life.

Prov. xvi. 26—He that The soul of him that laboreth.

Ps. xlix. 19—He shall The soul shall go.

Go to the generation

of his fathers.

Job. xvii. 4—Himself. His soul.

Amos ii. 14—Himself. His soul, or life.

Pa. cv. 18—He [Joseph] His soul came into iron.

[Let the mystics try this.]

1 Kings xix. 4—For him. For his soul.

Eth. ix. 31—For them. For their souls.

Isa. xli. 21—Themselves. Their souls.

Is. xlii. 14—Themselves. Their souls.

Lev. xi. 43—Make you. Make your souls.

selves abominable.

Jer. xl. 14—To slay thee. To strike the in soul.

2 Sam. xiv. 14—Neither Because God hath not

doth God respect any taken away his life.

person.

Here are thirty-nine passages where the soul, person, and man, are the same thing. The Bible says, In the mouths of two or three witnesses every word shall be established. I will therefore close this part of the subject by one quotation.—Rom. ii. 7-11.—God will render to every man according to his deeds.—"TO THEM, who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honor, and peace, to ever man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." Amen.

TEXT.

MARGIN.

Ezek. i. 20—Spirit.

 Life. |

Ezek. i. 21—Spirit.

Life. |

Ezek. x. 17—Spirit.

Life. |

Amos iv. 13—Wind.

Spirit. |

Ezek. xxxvii. 9—Wind.

Breath. |

James ii. 26—Spirit.

Breath. |

Job xvii. 1—My breath

My spirit is spent. |

is corrupt.

Job xxvii. 3—The spirit The breath which God

of God in my nostrils. gave him, Gen. ii. 7.

Job xi. 20—The giving A puff of breath.

up of the ghost.

Job xxxi. 39—Caused Caused the soul of the

the owners thereof to owners thereof to ex-

pire, or breathe out.

Job vii. 7 says, "O remember that my life is

wind." When Job gave his spirit, or breath, or

as the New and Old Testament writers under-

stood it, gave up the ghost, he must have been un-

conscious; because, "the breath goeth forth, he

returneth to his earth, in that very day his *tho'ts*

perish."—Ps. cv. 4. "For in death there is no

remembrance of thee: in the grave who shall

give thee thanks?"—Ps. vi. 5. "For the living

know that they shall die: but the dead know not

any thing, neither have they any more a reward;

for the memory of them is forgotten. Also their

love, and their hatred, and their envy, is now

perished; neither have they any more a portion

for ever in any thing that is done under the sun."

—Ecc. ix. 5, 6. "For the grave cannot praise

thee; death cannot celebrate thee: they that go

down into the pit cannot hope for thy truth. The

living, the living, he shall praise thee, as I do this

day: the father to the children shall make known

thy truth.—Isa. xxxviii. 18, 19. But it must be

living fathers to bring children, because, says

Job, "The waters wear the stones: thou wastest

away the things which grow out of the earth; and

thou destroyest the hope of man. Thou prevailest

for ever against him, and he passeth: thou

changeest his countenance, and sendest him away.

[And when away] He some come to honor, and

he knoweth it not; and they are brought low,

but he perceiveth it not of them."—Job xiv. 19-21.

Because, Job says, "There is hope of a

tree, if it be cut down, that it will sprout again.

But man dieth and wasteth away: yea, man giveth

earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."—Job xix. 25, 26. "For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.—For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's, at his coming."—1 Cor. xv. 16-23. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 14-24.

David understood something about this and says: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness."—Ps. xvii. 15. And John exclaims: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." But John, how do you know that we shall be like him? Because the Master told us that the disciple is not above his Master, (Margin, shall be perfected as his Master).—Luke vi. 40. And every man that hath this hope in him, purifieth himself, even as he is pure. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh you may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them." We say to all the elect in Christ,—

"You'll be there, you'll be there, in a little while—You'll join the pure and the blest; You'll have the palm, the robe, the crown, And forever be at rest."

Toronto, C. W., Nov. 12, 1849.

(Original.)

Decision.

BY GEO. W. BURNHAM.

To serve God acceptably we must be decided for him. Says Jesus, Luke ix. 62:—"No man having put his hand to the plough and looking back, is fit for the kingdom of God." Matt. vi. 24:—"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."

To pretend that we are servants of God, and at the same time serving our own lusts—or the world—is to act the part of a hypocrite. This was the state in which the Jewish nation stood when Elijah offered them the test as to who was "the God," and entreated them to choose whom they would serve, and no longer halt between two opinions.—1 Kings, xviii. 21. We must have unwavering faith in God to sustain perfect decision of character in all our course; hence of Caleb and Joshua it is recorded for our instruction, that "another spirit" (than of unbelief and lusting from God) was in them, and they followed God fully. These holy men were permitted to enter Canaan, of those who came out of Egypt that were above 20 years of age. See Num. xiv. 24, xxvii. 18. Josh. xiv. 14, 15.

James shows that the man who is lacking the decision of perfect faith in God, is like a wave of the sea, driven by the wind, and tossed—unstable in all his ways—and should not expect in such a character any answer to his prayers.—(And will not hear him.)

Of Reuben it was predicted—"unstable as water thou shalt not excel."—Gen. xlii. 4.—Want of a fixed purpose of heart for God and virtue, led him to the commitment of the aggravating crime recorded in the above passage. The want of this principle of decision, my brethren, has in numberless instances given us occasion of grief and deep self abasement before God. A rash thought expressed, or angry feelings and words indulged and spoken, proceed from a heart which is not "fixed" at the time, "trusting in God." I deeply mourn that I have ever been found in this fault, and whoever I may have injured with the same, I sincerely ask them to forgive me.

It is for the want of this principle of fixed determination to serve God, that "the love of many is waxing cold"—consequently they cannot "endure temptation." In this state they are easily taken by the cares of the world and deceitfulness of riches, pleasures, fashion, and show. But if we "love the world," or if we "walk after the flesh," we are not "led by the spirit" of God; we do not belong to Christ. Be not deceived.—God is not mocked: whatsoever a man soweth that shall he also reap—he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.—Rom. viii. 5, 14. Gal. vi. 8, 7, 9.

We will call to mind a few instances where this decision of character has been exemplified, and close. The case of Joseph resisting temptation in the house of Potiphar, chief captain of Egypt.—See Gen. xxxix. 9. Moses—Ex. xxxii. 26. While Israel was dancing and singing around the golden calf, and worshipping it, he calls all that are on the Lord's side to come to him, &c. Caleb—Num. xiii. 30. Joshua—Josh. xxiv. 15. Ruth—Ruth i. 16. Ase—2 Chr. xv. 8. David—Ps. xvii. 3. Job—Job xlii. 15. Abraham—Rom. iv. 20.

But time would fail to record all the examples of faith and decision which are presented for our benefit and encouragement in the word of God. In the day of Judgment may it be known in the presence of admiring Angels and an approving God, that we served him with an undivided heart to the end.

(Original)

The Existence of the Devil.

BY J. TURNER.

During recent journeyings, I have been surprised that the impression is being made upon some minds, that I deny the existence of the devil. I would therefore beg the privilege of making a public declaration of my faith touching this matter, that none may misapprehend me, and none be beguiled by such intimations.

While I have taught, and as I think, shown conclusively; in my argument on the Millennium of Rev. xx., that the dragon of chap. 12, and 20, called the devil, is not the real literal devil, I have not for once doubted the existence of the devil, nor have I written one sentence which implies a doubt. I do indeed, without the least possible compunction, utterly reject the Milton theory of the devil, and also his theory of a war where God resides, between the devil and his angels on one side, and Christ and good angels on the other. I regard the whole, as among the very wildest freaks of the human imagination, and unqualifiedly anti-scriptural; an old-wives fable.

But, I do most fully believe in the scriptural account of the devil, from his beginning to his end, and further, I am not required to believe.—To believe and teach more than is revealed, is to be a mystic, while to believe less than is revealed, is to be so far infidel. Such as add to the scriptural account of the devil, or devils, become responsible for their theory, and for all the evils that follow in its train, so also are those responsible who believe less than the word teaches.—But such as abide by the scripture account, are in no case responsible for consequences.

I find the history of the devil so intimately connected with the history of the creation and fall of man, that if I were to doubt the history relative to the devil, I should for the same reasons doubt the history of the fall of man. I would, however, as soon doubt either, as I would add to them; the facts as they are recorded, are what we are required to believe, and we are required to believe no more, no: not even on the authority of the best of men.

The account of the devil is very simple, and can be comprehended even by very young minds, if they are allowed to rely on the record, but if Milton's theory be connected with the scriptural account, none can comprehend the subject, and many, very many doubt the whole. The history runs thus: When the works of creation were all completed, God saw that every thing that he

all good (the serpent with the rest.) The serpent was more subtle than all the beasts of the field, and being so, he succeeded in beguiling the woman, and persuaded her to partake of the forbidden fruit, she gave to Adam, and he did eat; thus the fall was effected. The penalty of the broken law was then pronounced upon the parties concerned, separately and in order, upon the serpent as follows:—"And the Lord God said unto the serpent, BECAUSE THOU HAST DONE THIS, (not because thou hast fallen from heaven) thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 14, 15.

Here is no mysticism, nothing wild, or extravagant; and this declaration of penalty is as really to be believed, as are those relating to the woman, or the man. This penalty has and will as really fall on the serpent, as the others fell on the unhappy fallen pair.

It is said, however, that the serpent was the agent that the devil chose, through whom to beguile the woman; but this is affirmed in the absence of all authority, and contrary to facts which do appear. If this were fact, the whole punishment for this crime would be visited upon the agent, while the sinner is allowed to go at large, unpunished, and unthreatened.

But, it is argued, there must be a devil antecedent to this tragedy, and hence he must have been a fallen angel. If so, and this is a matter of faith, inasmuch as the human race are here for the first time introduced to their great enemy, God's own equality would have bound him to have exposed his origin in this connection.—And since he gives us no such intimations, but entirely the reverse, all additions to this account should be considered "mysticism." We have as much authority to argue the prior existence of the soul of Adam, as to argue that there was a devil before this dire tragedy, no intimation of either being given in the record; and to condemn the former, and contend for the latter, is to "strain at a gnat, and swallow a camel."

We are told that Christ calls him a murderer from the beginning, a liar, and the father of it. True, but where is the BEGINNING? Is it before our record?—Where is the authority? If we are driven from the scriptural account, we may believe geologists, the Chinese records, or Joe Smith, as we can best persuade ourselves, but we ought not to make the Bible responsible for our faith, or condemn as heretics, such as have no sympathy with such a theory. The first lie he ever told, found on record, is recorded in connection with the fall, viz., "Thou shalt not surely die." This falsehood made him a devil, and the unhappy pair, by believing it, were made sinners. The one is as real as the other, and each have equal claims to our faith, and Bible faith believes no more.

The first murder he ever committed, according to the record, was the murder of Abel through one of his seed: unless the fall which brought death into the world be accounted as murder.—"Cain was of that wicked one, and slew his brother." And why slew he him? Because his own works were evil, and his brother's righteous. This murder came from ENMITY put between the seed of the serpent, and the seed of the woman (the true seed).

The two seeds are again peculiarly presented in contrast at the first advent. When the special seed (personage) had come, his life was sought for the same reasons that Abel's was, and by the same seed. Said Jesus to the Jews, who clamored for his blood, "Ye are of your father the devil, and his works ye will do." His works they did, most certainly, for they not only did, but murdered the Lord Jesus Christ. But the Jews were not alone in this murder, and therefore were not the only children of the devil, alias, seed of the serpent. For of a truth, both Herod and Pontius Pilate, with the Gentiles, and my people Israel, stood up against the Lord, and against his Christ, &c., &c.

Such, then, as murdered Abel, and crucified Christ, ARE THE SEED OF THE SERPENT, and between this class of mankind and the faithful seed, an enmity has, and does, and will exist, until Christ shall bruise the serpent's head, or cast him, his children, and all his works, into the lake of fire, which is the second death. Amen.

If, however, the devil is a fallen angel, then his children (seed) should be shown to be angels also, instead of wicked, unbelieving men and nations; but such a nation, the Bible never has intimated.

Let those, therefore, who believe and teach that the devil is a fallen angel, show the record of that fall; and distinguish such a seed as is consistent with such facts, then our faith is demanded.

one, I prefer to believe the record, though I be left alone with TRUTH.

Poland, Mo., Nov. 5, 1849.

A PRAYER FOR THE PRESENT AGE.

Help, Lord, for men of virtue fail,
Religion loses ground;
The sons of violence prevail,
And treacheries abound.

Their oaths and promises they break,
They act the flatterer's part:
With fair, deceitful lips, they speak,
But with a double heart.

Lord, when iniquities abound,
And blasphemy grows bold,—
When faith is hardly to be found,
And love is waxing cold,—

Is not thy chariot hastening on?
Hast thou not giv'n the sign?
May we not trust and live upon
A promise so divine?

Yes, saith the Lord, now will I rise,
And make oppressors flee;
I shall appear to their surprise,
And set my servants free.

From Bro. J. B. Cook.

Steamboat Ben. Franklin, Ohio River,
November 10th, 1849.

BRO. MARSH.—My visit in Norwalk, Fairfield and Bloomington, Ohio, was one of interest. Then a ride in the cars of 218 miles brought me across the state to Cincinnati.

All our meetings in the above named city were characterized by attention and deep interest. The sight of so many old friends in the faith of "Jesus and the resurrection," affected me deeply. I will not attempt to express my gratitude for the privilege of seeing them once more, and encouraging them to persevere "to the end."

Among others, I here saw Bro. Southwick, with his chart. He is strong in the faith, that the prophetic time for the Gentiles, must end somewhere next Spring. There are several things still unsaid confirmatory of the main point; and it is our privilege to see and hear every consideration, which is, in its nature, adapted to keep us in a watchful position.

As that "time appointed" was marked, at its date, by the predicted event; so its close must be marked by a crisis called the "end"—"the cleansing of the sanctuary." It must be something which will be known—an event understood, like that of the end of Israel's captivity in Egypt, of "heaven opened" at the baptism of Jesus—something like the gift of "the Spirit" on the day of Pentecost—like the destruction of Jerusalem; for it is written, "That which is determined shall be poured on the desolator." Dan ii. 27. Isa li 21, 22. Isa x 24, 25. 2 Thes ii 1-8.

The event will not be left to be conjectured.—It will not be mystically fulfilled. God's people will be able to say, "This is that—as it is written in the book of the prophecy" of Daniel, &c. No such event has occurred. The "end" must therefore be future, but near.—That period is about ending.

Thanks to the good Lord for the privilege of preaching once more to those waiting ones who have passed through so many trials, and though they have been "faint," are "still pursuing." Their "Tabernacle" was full of serious hearers. Our meeting was one of special reviving interest.

Some have made utter "shipwreck of faith, and of a good conscience." They have landed on either hand in mysticism or in the unbelieving world lying in "the wicked one."

Many are ashamed only, or mainly, of the fanatical mystics. But I read also of the doom of the manifold greater number who have turned again to "the weak and beggarly elements of the world."—One may be as sinful and as shameful as the other, if judged by a believing mind; and the Gospel of Christ. Both dishonor our Lord—both turn from the living way; and many who have acted the infidel part, of practically denying the principles of the whole Gospel, may have less excuse than others.—Many have indicated a more unbelieving heart, because less under the power of circumstances, than some, whom they affect to despise.

But while no apology can be justly made against either class, I feel bound to note the crying sin, which even some believers almost overlook—the damning sin, of open unbelief! Against all the accumulated light of 6000 years touching God's fulfilled plan, multitudes of ministers and church members have shut their eyes, they have practically

"made God a liar." If angels tremble, "at such a sight!"

The few, who have gone over "the way" to mysticism, is as the drop of the bucket, compared to the multitudes who after conviction of the truth, have by their unbelief and apostasy, occasioned truth to be evil spoken of.

A sail of 150 miles by Steamboat, brought us to Louisville, opposite this city (Jeffersonville, Ia.).—Here a hearty welcome awaited me by our honored and beloved Bro. N. Field (a physician of considerable celebrity, and his family and congregation).—Our meetings began the first evening with manifest tokens of the divine approbation. They continued with increasing interest every evening. Ill I left. Faith and hope was confirmed or revived—God was done to the attentive audience. Three joined the church.

Bro. Field has a hearty custom of giving a fellow laborer and hearty welcome, an also a farewell. He sings an appropriate hymn, and invites the brethren to come and shake hands. He sets the example; and the effect is to elevate the tone of fraternal feeling, and associate us in christian sympathy.—Grateful to God am I for the privilege of visiting that congregation of Christ's disciples. May the blessing of the Lord rest upon them and their pastor. Amen!

Yours, in hope of immortality through Christ at his coming,
J. B. Cook.

Worldly-mindedness.

When I look around and see the worldly-mindedness that prevails to such an alarming extent among the professed followers of Christ, and even among those who profess to be waiting for the Lord, I feel like asking, with the disciples: Who then can be saved? I am startled when I look into my own heart and see how much of it by degrees has entered there. Unless the Christian watches closer than his own strength will allow, this spirit of the world creeps in so imperceptibly, but surely, that, before he is aware, he is entangled in its meshes; and unless he has Divine aid to enable him to overcome, the latter end will be worse with him than the beginning. It seems to be the last contrivance of Satan to get our souls; and our Master foreseeing it, has given us an especial warning, so that we shall be without excuse.

My brethren and sisters, who are looking for the Lord, of how much importance, think you, will earthly things appear, when the heavens and earth shall flee away. Take heed, lest at any time your hearts be overcharged with the cares of this life, and that day come upon you unawares.

E. J. RIPLEY.

Pleasant Valley, Vt.

OUR BOOK DEPARTMENT.

We have now effected an arrangement with Bro. Himes to supply this region with all the books, tracts, &c., published at the Boston office, at their prices, wholesale and retail.

We have also made arrangements with others to supply books and pamphlets on the various doctrines of the Bible, connected with our faith, in the great plan of God for the redemption of man from the curse.

Lecturers, book agents, and any others who may wish, will please send in their orders promptly, and we will see that they are promptly filled and forwarded. Much more should be done in this way of disseminating light on the glorious hope of the Gospel, than has been done for the last three years.

We are also making arrangements to keep on hand a supply of the best editions of American and English pocket bibles, of which the brethren will be daily advised.

In order that as much good may be done with our limited means, and with as little embarrassment to the office, as possible, we urge upon our brethren the necessity of being punctual in making their remittances.

Brethren, the enemy is awake, and active. Let us also awake and engage with all our powers, "if by any means" we may save some from the impending judgments of God upon this world.

Rochester, Nov., 1849. MARSH & PINNEY.

MATTHEW XXIV

To the numerous inquiries of brethren respecting the pamphlet on Matt. xxiv., whether I purpose printing another edition, and when, &c., I answer, My intention is to revise, stereotype, and print another edition as soon as my circumstances will allow. My capital, brethren, is rather small. I cannot, therefore, do as fast as I otherwise would. If the brethren wish, it can be done very soon, in the following manner: Let them send in orders for the work, sufficient to cover the expense of stereotyping, or so near, that my capital can reach the balance, and it shall be done forthwith. I rejoice to see a waking up in the tract cause, and I hope to engage more heartily in this work.

E. J. RIPLEY.

Prophecy on Mount Olivet.

(Continued.)

The next point in this deeply interesting prophecy that claims our special notice is that which relates to the actual coming of the Son of man. *Mat. xxvi. 31.* "When the Son of man shall come, the Son of man shall be as the Son of man." The identical words were then and there on Mount Olivet dis- cussing with his disciples and soon to be crucified, will come again. The coming of the "Son of Man," often repeated in this prophecy and elsewhere in the Bible, is forever fatal to all the dogmas of a spiritual or figurative coming of the Lord, which the fruitful imagination of men may invent, or have invented. Nothing but the real coming of the Son of Man, with justly this portion of this prophecy. *Mat. xxvi. 31.* "The Son of Man shall come in his glory." The Son of Man had come in his humiliation, just as the Jewish Scrip- tures had predicted, a man of sorrows and acquaint- ed with grief; without form or comeliness, so that when he came to his own people, they saw no beau- ty in him, and rejected and crucified him. He had his birth, not in the palace of the great, but in a manger. His life was one of deprivation, and suffer- ing; his death, of ignominy. There was no glory in his first advent. The Jews saw none: they could not see his humiliation, but looked over the cross to the crown—the humiliation to the glory—the man of sorrow, to the all-conquering king. Their prophe- cies clearly spoke of both the sufferings and glory of Christ: but they stumbled at his sufferings, his humiliation. They doubtless said: This meek, despised and wandering Jesus of Nazareth, cannot be our promised King of Kings; therefore, away with him—execrate, crucify him!

This contempt, suffering, death and humiliation, of the first advent, doubtless Christ had in view, when he said, "The Son of Man shall come in his glory." As if he had said to his disciples: My birth was humble. My flight into Egypt, and my abode in Nazareth were calculated to sink my reputation. My severe rebukes against the deep, yet popular, corruptions of the highest dignitaries of the church, have also operated against my popularity. My as- sociates have contributed to the same end.—And now, my death is soon to be of the most ignominious kind.—This is the character of my First Com- ing—and the prophecies have clearly foretold, that there would be no glory in it. But my Second Coming, which is also a clear subject of prophecy, will be widely different; for it will be in power and great glory.—I shall then come in my glory—the glory predicted in the prophecies, and for want of which in my first advent, I am rejected by the Jews.

The force and beauty of this declaration, "Come in his glory," will be more clearly seen by contrast- ing the humiliation of the first advent of the Son of man with the glory of his second. At his first, he was a helpless babe, hunted by his enemies. But, at his second coming, he will be the all-powerful King of kings, by whom the proud kings of the earth will be destroyed by the rod of his strength. At his first coming, his attendants were a few de- spised fishermen, tax-gatherers, and poor of the world. But at his second, his train will be all the holy angels. At his first advent, he fell a victim to death. But at his second, he will raise from the power of the grave all his subjects, give them eter- nal life, and destroy death, and him that has the power of it, the devil. At his first, he was tributary to earthly power, and had not where to lay his head. At his second, he will break in pieces all the king- doms of the world, make the earth new and glorious, and set up his peaceful and everlasting Kingdom, under the whole heavens. And, at his first, he was crowned with thorns, and hung upon the cross.— But at his second coming, he will wear many crowns of glory, and be seated on his throne of glory, to judge in righteousness the nations of the earth, and to reign forever and ever over his immortal and happy subjects. Truly, the contrast between the two advents is wide. And in view of the glory of the second, well might the beloved John, in his banish- ment, and every other holy child of affliction, pray, in the fullness of the soul, Come, Lord Jesus, come in thy glory.

Then shall he sit upon the throne of his glory.— Instead of sitting upon a throne, and performing the functions of a judge, a king, at the time of entering this prophecy, he was soon to be judged worthy of being hung upon the cross. But at his second com- ing, the same will be reversed—he will take the

throne of his glory, of judgment.—And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.—*Verse 32.* Then he will judge the world in righteousness (*Acts xvii. 31*); and the final separation between the righteous and the wicked will then take place.

Though other portions of Scripture clearly teach that the righteous dead will be raised at the coming of the Lord (*1 Cor. xv. 23; 1 Thess. iv. 15*), nothing is said about a resurrection in this prophecy: it seems to relate to the living, or "all nations," a phrase which we believe is nowhere applied to the dead: they are not distinguished as "nations." But there will be living nations, the kings or kingdoms of the earth found in hostile array against Christ at his coming. Scattered among them, will be found a few of Christ's humble waiting children, who will be gathered by angels from the wicked waiting throng, to meet their descending Lord; while the great mass will be left to perish in their corruption.

Verse 34. Then shall the King say unto them on his right hand, Come ye blessed of my Father.— O, what cheering, life-giving words to fall upon the ear of the child of God, at such a time as this.— "Come, ye blessed of my Father," will then be of more worth to them than all the wisdom, wealth, and honor of this poor perishing world; or the applause of an unbelieving fallen church. It will, thousands of times told, outweigh all their deprivations and sufferings, for Christ, in this sinful world. O, shall I be the blessed of the Father!—should now be the prayerful inquiry of every one. Or will his displeasure be upon me in that dread hour? Rest not a moment until you know that you are now blessed of him. Then keep yourself in his love, and this great, this priceless blessing will be yours when it shall be imparted to those who shall be found worthy to receive it.

Debate at Batavia.

ON THE SOUL—STATE OF THE DEAD—PUNISHMENT OF THE WICKED, ETC.

In the Harbinger for Nov. 24th, we gave notice of the appointment of a debate on the above sub- jects, which was to be held at Batavia, by Mr. Sun- derland, a Presbyterian minister of that place, and Bro P. A. Smith, of this city. The parties met agreeably to appointment, chose their moderators, settled the rules of discussion, and entered upon their work, occupying alternately one hour each, for four successive hours each evening, for four even- ings.

As Bro. Pinney was one of the chair, and present the first three evenings of the debate, and as we were in attendance only the last evening, the gen- eral report of the matter devolves on Bro. P., which we hope he will furnish in season for the next num- ber of the Harbinger: we will however say a few words about the discussion.

Mr. Sunderland is considered a man of learning, and of good natural endowments; a good speaker; and of high repute as Pastor of the Presbyterian church in Batavia, the county seat of Genesee coun- ty. Bro. Smith, in point of natural abilities, is not inferior to Mr. Sunderland, and is also a ready speaker; but in a knowledge of the sciences, he is deficient. Hence, Mr. Sunderland, as a disputant, of scientific qualifications, had the decided advan- tage over his opponent, and had truth been on his side of the question, or had his cause been equally as good as its opposite, his triumph over Bro. Smith would have been easy and complete. But, with his superior advantages as a polemic, Mr. Sunderland, so far as we were capable of judging, instead of obtaining the victory, met with a marked defeat in the case.

We thus judge, because not one of Mr. Sunder- land's positions was sustained by any other evidence than his assumptions and inferences drawn from his- tory, and irrelevant quotations from the word of God. Though repeatedly pressed by his opponent to pre- sent one plain and positive scripture proof in favor of his positions, he did not do it; while Bro. Smith readily removed every objection thrown in his way, and presented many plain, unequivocal declarations of the inspired word, in justification of his positions, that the dead are unconscious, the wicked will be destroyed, &c. &c.

To show that we judge impartially and correctly in this case, or design to do so, or desire to present the matter in its true light, we offer Mr. Sunder- land the free use of our pages to correct our mis- take, if we have made any, in stating the facts rela- tive to his presenting no positive evidence in the case. If he did present any such evidence, or can present any now, to justify one or more of his positions as- sumed on the last night of the debate, we would thank him to do so, and we will cheerfully lay the same before our readers.

Mr. Sunderland exhibited the weakness of his cause, by his frequent and sometimes apparently labored efforts to make his opponent appear unlearn- ed. He knew, however, Bro. Smith's abilities be- fore they agreed to debate together; for they had in part discussed the same questions in another place, but recently. Hence, if Bro. Smith was in- competent for such a work, Mr. Sunderland knew it before agreeing to debate with him, and should have either declined the discussion, or, in case he did consent to engage in it, treated Bro. Smith as a man worthy of the station he had been called to fill, and in part by Mr. Sunderland's own agency. Had truth been on Mr. Sunderland's side, with his supe- rior acquirements, it would have been an easy mat- ter to have gained a triumphant victory over his unlearned opponent, who, according to Mr. Sunder- land's opinion, had nothing but error for his support. Had Mr. Sunderland been fully assured of a trium- phant victory, he must have seen, that, so far as he succeeded in making it appear that his opponent was ignorant and incompetent, just so far he lessened the magnitude of that victory. The facts evidently are, that Mr. Sunderland found, however deficient his opponent might be in the wisdom of this world, that his native strength and knowledge of the word of the Lord, commanded the profoundest atten- tion and highest respect of at least a large portion of the audience; and, that the only way to counteract this influence was, to sink the influence of Bro. Smith by making the audience believe that his ignorance of the sciences rendered him incom- petent to judge what was truth in the matters in de- bate.

Finally, we conclude that Mr. Sunderland met with a decided defeat, from the fruits of the discus- sion. Though learning, numbers, denominational interest, old and deep rooted prejudice, and popu- lar influence of the church and the world, were all on the side of Mr. Sunderland, we have yet to learn that he made one convert to his theory; while we know that at least one worthy and prominent mem- ber in the Methodist church, a class leader we be- lieve, came out decidedly in favor of the truth, as advocated by Bro. Smith: and if we judge correctly, others soon, if they have not already, will also make the good confession.

We spoke to the people twice last Sabbath (the day after the close of the debate) and Bro. Smith once. It was a joyful day to us and those who are looking for the coming of the Lord. We left Bro. Smith on the ground, who expected to hold a series of meetings in the place, with the strongest assur- ance that much good would be the fruit of his labors: and from the interest already awakened there by the discussion, we think his expectations will not be al- together disappointed: for there is yet power in the truth to save those who will receive and obey it.

Help Needed.

From various quarters, the cry often salutes our ears—Can't you help us, or send some one to our aid. Gladly would we comply with those urgent appeals, but we cannot; for our labors are required here in conducting the Harbinger. Since its en- largement, our duties have been more than we have been able to perform, without an extra exertion.— Bro. Pinney, our worthy assistant, lightens our la- bors some, as much as he is able to do, and discharge his duties as pastor of the church. Constant sick- ness of my wife, makes it still more difficult for me to leave home. We will however keep our eye on these destitute congregations, and aid what we can, and direct others to their assistance, when we can find the kind of help they need.

Could some competent minister locate in Oswego, he would greatly subserve the cause there, and meet with a good support there, and from other congre- gations that he would naturally visit. Other places might be named where a faithful laborer is needed. And we ask, who will occupy these important fields, all ripe for the harvest?

O Lord, send more laborers into thy harvest.

We say to these destitute congregations, hold fast the form of sound words and good doctrine, continue to meet together in the name of the Lord, and he will be in your midst, and soon come to your deliv- erance. It is through much tribulation that we must enter the kingdom.

We have received a supply of "200 Stories for Children," compiled by T. M. Preble, a minister of the Gospel of Christ. It is a work that should be in every family where there are children.

ORDERS FOR BOOKS.—We have several orders on hand not filled. The reason is the detention of our plates at Boston, in consequence of the strike among the Printers. As soon as we can obtain the plates and shall fill the orders.

As a Snare shall it Come.

"As a snare shall it come on all them that dwell on the face of the whole earth."—*Luke xii. 35.*

(Continued.)

Again; one part of Christ's work, at his first ad- vent, was, to more fully develop, and carry out, the great mystery of God, in the restitution, and gather- ing into one, all things in Christ, as the federal head.

That part of the mystery to be developed pertain- ing to the Gentiles. Paul, in speaking of it, says, "By revelation God made known unto me the mys- tery; as I wrote afore in few words [see i. 9, 10], which in other ages was not made known unto the sons of men, as it is now revealed unto his apostles and prophets by the Spirit; [which is] that the GEN- TILES SHOULD BE YELLO-HAIRE, and of the SAME BODY, and partakers of his promise in Christ by the gospel."—*Eph. iii. 3, 5, 6.* "And the scrip- ture, foreseeing that God would justify the heathen through faith, preached before the gospel unto A- braham, saying, In thee shall ALL NATIONS [not sim- ply the Jewish] BE BLESSED."

The act which brought to light and consummated the plan, was, the rejection of Christ by the Jews. Then God rejected them as his peculiar people, and "through them full salvation came to the Gentiles,"—*Rom. xi. 11.* Then was fulfilled the words of the prophet, "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee [Judah], and call his servants by another name."—*Isa. lxi. 15.* Also the parable of the vineyard let out to husbandmen [the Jews].—"Therefore I say unto you, the kingdom of God shall be taken from you [the Jews, see verse 45] and given to a nation bringing forth the fruits thereof."—*Matt. xxi. 33-45.* Hence they were broken off, and the Gentiles grafted in. So that "now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of par- tition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one now man, so making peace; and that he might re- concile both unto God into one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off and to them that were nigh. For through him we both have access by one Spirit unto the Father."—*Eph. ii. 13-18.*

Now if Christ has broken down that middle wall of partition, by what authority do you rebuild it?— By what authority do you restore the kingdom ex- clusively to the Jews, and take the children's bread and give it to dogs? Where is a Thus saith the Lord for rebuilding again the wall of partition?— God has expressed his indignation against those who rebuild it, and says, "I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the founda- tion thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. Thus will I ac- complish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see vi- sions of peace for her, and there is no peace, saith the Lord God."—*Ezek. xiii. 5-16.*

If Christ did break down the middle wall of par- tition, then there is no promise exclusively to the carnal Jew since Christ. For that would make God a respecter of persons. (See *Acts x. 34, 35*.) But instead thereof, the time has come when, "In every nation, he that feareth God, and worketh righteous- ness, is accepted with him." He is not a Jew now that is one outwardly, but inwardly—circumcised in the heart, and not in the flesh. They only are the seed of Abraham, and heirs according to the promise, who believe in Christ.—*Rom. ii. 28, 29; Gal. iii. 29.* Not can any of the antetypical prom- ises be applied to the Jew—the literal descendant of Abraham as such; nor any promise in the future, unless we are to have another typical dispensation, which no one will pretend. But all the promises belong to the Jew proper—the Israelites indeed.

Let us then reject this Judaising fable, so well calculated to ensnare us, and instead of looking for a second typical dispensation, look for the antetyp- ical—the return of the true Jew—the salvation of all Israel. "For it is written, There shall come out of Zion the Deliverer, who will save his people with an everlasting salvation, and give them the kingdom—the New Earth—according to his prom- ise.—Which will be fulfilled in their resurrection from the dead, at the second coming of Christ.— We see therefore that the doctrine of the return of the carnal Jews to Palestine, and their conversion previous to the coming of Christ, is not according

to the Word, and hence calculated to bring that day upon us as a snare. For no one, looking for this event, can believe in the speedy coming of Christ. Another doctrine, procrastinating in its character and influence, is that previous to the coming of Christ, the whole world will be converted; and that this state of universal triumph by the gospel will continue for a thousand years. No one doctrine is more pernicious and destructive to the present generation than this.

Against this delusion we present—
1st. The fact that it is nowhere taught in the Scriptures.

2d. That it is entirely wanting in every consecutive prophecy. Now to suppose that an event of such magnitude, so much to be desired, and so glorious, would, if true, be entirely excluded from that class of prophecies, is too absurd to be admitted for a moment.

3d. The Scriptures teach that the close of this age will be a time of universal corruption and wickedness, instead of universal holiness.

Paul assures us, that "in the last days perilous times shall come; for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. iii. 1-5. Also, that they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (iv. 3, 4). Jesus says it will be as it was in the days of Noah and in the days of Lot.—Luke xvii. 26-30. The Revelator represents the last state of the church as being lukewarm, neither cold nor hot, and therefore God will spurn them out of his mouth.—Rev. iii. 14-16. The church will send forth a swarm of scorners, who will ask, "Where is the promise of his coming?"—2 Pet. iii. 3, 4. That iniquity shall abound, and in consequence of it, "the love of many [or the greater part, Camp, trans.] shall wax cold."—Matt. xxiv. 14. And yet many are believing this fable whereby they will be deceived and perish.

Again, Jesus informs us in his interpretation of the parable of the wheat and tares, that they shall both grow together until the end of the age—until the harvest; when they shall be separated, and the tares, the wicked, burned; but the wheat, the righteous, gathered into the barn—into the kingdom.—Matt. xiii. 30, 41-43.

Daniel says, that little horn symbolizes (as all allow) the papal power "made war with the saints, and prevailed against them." How long? Until a thousand years before the Judgment? No; but "until the Ancient of days came (see verses 9, 10), and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. vii. 21, 22. And notwithstanding all this plain and positive teaching, yet thousands preach, and tens of thousands believe, "this lie [as Luther calls it] forged by Satan, that he might darken sound doctrine"; and by it many will be deceived and ensnared, and perish. It is impossible to convince the people that the coming of the Lord is nigh, so long as they believe this doctrine. Hence all our warnings, perfect demonstrations, and evidences of the coming of Christ being near, are met with the taunting proverb named by the prophet 2400 years ago. "The vision you see is for many days to come, and you prophesy of times that are far off." O yes, the world must be converted before the vision will speak, and Christ come. Then indeed it is far off; for if the work progresses no faster for the future than it has in the past, eternity would not suffice to complete the task. But what is the answer of the Lord to these peace and safety cries? "Therefore say unto them, Thus saith the Lord God: There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord God."—Ezek. xii. 27, 28.

Oh, then, let us beware of this fatal delusion, lest we be taken in the great snare of God. The Lord is coming quickly. It is the next event. And he comes in power, to take vengeance on the ungodly. Awake from your dreams of happy days to come, before the burning day, or you are lost. Prepare, oh, prepare! for the great day hasteth! and hasteth greatly!—(To be continued.)

¶ We learn by a letter from Bro. Wm. Ongley, that himself and his wife have recently been laboring in new places in C. W. with considerable encouragement of good being done. They have also visited the saints in Toronto, Hamilton, and some other places, and spoke the word of comfort to them.

Bro. Ongley speaks of the extensive and faithful labors of Bro. Hough and Henley in the province of Upper Canada. They are wholly devoted to the good cause, and doing much good.

Time of the Advent.

That the time of the second advent is nigh, there can be no reasonable doubt, as has often been shown by numerous infallible evidences. There is danger of falling into doubts and unbelief on this highly important matter, and to avoid which, constant watchfulness, fervent prayer, and strict attention to duty are necessary. Faith cannot live, while we are indolent, prayerless, and off our guard, or unwatchful.

Let us not sleep as do others at this eventful moment, but be up and doing, the short time we may have to labor in this state of sore trial. Let us keep our eyes on the signs of the approach of that great and glad day of the saints' eternal redemption, and be ready to meet it with shouts of triumphant joy. It will surely soon break with all its heavenly light, and effulgent glory, upon this dark world of sin, sorrow and death.

TO CORRESPONDENTS.

J. A. G.—We do not object to a fair and full investigation of the question, "Is it right for Christians to take part in human governments?" &c. All we object to is the use of irrelevant evidences or arguments on either side of the question in debate. Thus far and no farther do we think we as chairman or editor have a right to judge. We think your reasoning is of that character. Your last does not help the matter; for if, as you argue, it is right for Christians to take part in human governments, because the people of God did so under the Jewish law, then it is right for Christians to observe all the ceremonies of the Jewish law, because those under it did so.

The Jewish law is dead; it cannot therefore be used as evidence in this case. Any evidence from the New Testament, or the early history of the church of Christ, will be in place on either side of the question at issue. "We are not under the law, but under grace."

A. B.—There are many other hitherto considered invulnerable positions first to be changed, before admitting that the harlot city of Rev. xvii. is the greatest commercial city now in existence.

A. D.—"Midnight" in the parable, instead of pointing to any specific time, doubtless refers to the time of security, that will exist at the coming of the Son of man.

The Great Proclamation.

According to Rev. xiv. 6, 7, before the coming of the Lord, a great proclamation of the near approach of that event, was to be made to "every nation, and kindred, and tongue, and people." Various have been the means used, by him whose coming is the burden of the message, to extend it to every nation. Joseph Wolff, who, it is said, has traveled over the Christian and pagan world, has taken no small part in this important work. The character of the work he is performing will be seen from his following address

"TO THE CITIZENS OF ROME.

"Remarks.—Many happy days were passed by me within your walls, when I was, in the year 1816 to 1818, first pupil in the Collegio Romano, where I had the honor of studying together with Counts Ferretti, Mamiani, Monochio, and Tosai; and studied Ecclesiastical History under Don Pietro (now Cardinal) Ostini, who, as you are aware, knew skillfully to shift from the party of Napoleon, to that of Pius VII., after the latter was restored to his papal chair in the Vatican. I then was transferred to the College of the Propaganda, by the excellent Cardinal Rittis, but having argued openly, not only against the infallibility of the Pope, but also against the right of the Church to burn heretics, I was banished from your interesting city in the year 1818, on the 5th of April.

"Romans! many things have passed in the world; the overturning, overturning, overturning," in Ezekiel 21: 27, has commenced, and it will continue until He shall come, whose right it is; and then he shall set up that form of government upon earth to which all nations shall willingly submit and rejoice.

"Until that time, neither Louis Napoleon in France, nor the Constituent Assembly in Italy, shall better the condition of the world. But, while I am convinced of this grand truth as to all attempts, to reform the state of the world without Christ, I cannot, for that very reason, but call on you, Roman citizens, to begin at once breaking asunder, not the

temporal, but the spiritual yoke of the Pope, who, to the disappointment of all his admirers, has acted less in the spirit of a viceroy of Christ, upon earth, and more in the spirit of the Anti-Christ, than the Popes in the middle ages.

"Our blessed Redeemer, the Lord Jesus Christ, was led to the cross. Peter, whose successor the Roman Pontiff affects to be, drew the sword and struck a servant of the High Priest, and smote off his ear; and though the sword was bare drawn to save the life of the Lord from heaven himself, the Lord said to him, "Put up again thy sword into its place." But what did Pius IX.? He leaves his children at Rome like a coward, escapes to Gaeta, and from thence he exhorts his children in France to unsheath the sword against his children in Rome; not for the purpose of saving either Christ or his church, but for retaking a paltry temporal dominion, which his predecessors in the dark ages have grasped, and which he blasphemously calls the patrimony of Peter; and after General Oudinot regained it for him, he sends his congratulations.

"Romans! therefore proclaim loudly, that you are now convinced that Popery is, and has ever been, a lie; that it can never be reformed, but must be destroyed; and pronounce before the whole world that you are Bible Christians. JOSEPH WOLFF,

"Vicar of Isle Brewers, near Langport, Somersetshire."

¶ E. R. Pinney resides No. 11 Gibbs Street, corner of Summit.

(Original.)

Paradise, State of the Dead, &c.

BY J. S. WHITE.

Paradise is a word used three times in the Bible, and in such a way as to give us to see its meaning very plainly. Paul said that he "knew a man who was caught up into the third heavens, and into paradise."—2 Cor. xii. 2-4. The Savior said to John, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. ii. 7. If then we are told where the tree of life is, we may know where paradise is. We turn to Rev. xxii. 2, and read, "In the midst of the street of it [the new Jerusalem], and on either side of the river, was the tree of life." Paradise, then, is the new Jerusalem. Paul has told us that this Jerusalem "is above"; and John said that he saw it "coming down from God out of heaven."—This, then, is the place of it.

Jesus said to the thief on the cross, "Verily, I say unto thee to-day, shalt thou be with me in Paradise." (I put the comma after to-day.) It follows, then, that if the Savior meant to tell the thief that he should be with him on that day in paradise, that both of them went into the new Jerusalem in heaven on the day they died.

I would ask Bro. Jones, if he believes that all the saints who have died, have gone to heaven? And if so, why did not the Savior, in speaking of Dives and Lazarus, correct the Pharisees for their believed no such thing. They believed that all, both good and bad, when they died, went to Hades, a great "subterraneous region." The good went to one part, and the bad to the other part of the same place,—a great gulf being between them. That part where the good went, the Jews called Abraham's heaven. If it be said that the Jews were wrong, in believing this, they were right in believing that men are conscious when dead,—I remark, if the Savior did not correct them in one important thing in that subject, viz., the place where the dead go, is there no proof that the Jews were right in another part of the same subject, because he did not correct them in that? If it be said that they were right, both in the state and place of the dead,—that they go, at death, not to heaven, but to Hades, I ask, by what rule our brother would make the thief an exception, and say that he went to paradise when he died? Should it be said that the word "to-day" proves the exception, and the thief must have gone there, whether any one else has or not,—we say, that this word, taken with its connection, is very far from proving any such thing. The thief said, "Lord, remember me when thou comest into thy kingdom." He specifies time, in his prayer, when he wished to be remembered; and whether the thief had right views of the kingdom or not, we think the Savior would answer him according to his prayer. He said, Verily, I say unto thee to-day, Thou shalt be with me in paradise. The question might arise, When? We think, when the time comes that the thief named in his prayer. He gave him the promise on that very day in which they both died, that his prayer should be answered at the time referred to, viz., when the Savior should come into his kingdom.—So we understand it.

But our brother thinks there was no need of the Savior informing him that he said it at that

time.—And to show this, he supposes that, if that be what the Savior meant, that he meant by the word "to-day," simply this, "I did not say this to you yesterday, nor will I say it to-morrow, but, be particular to understand, I say this to you to-day, when shalt be with me in paradise." This, Bro. Jones, is precisely what we think the Savior meant. He could not have said this to the thief the day before, for he was not prepared to receive it, and he could not have said it the day after, for the thief would be dead. He would give him promise on that very day, that the thief might see it, though "afar off," and embrace it, though he must die, as did Abraham, and others, without receiving the promise.

This is not the only place where the words "to-day," or "this day," are used in this sense. Moses, after telling the Hebrews what they should do in the land where they were going, said,—"Therefore, I command thee, this, thing, to-day." Deut. xv. 15. We might ask, Was there any need of Moses saying he gave them that command on that day? Need or not, he said it. A little further on, he said, "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods; and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it."—Deut. xxx. 17, 18. "We think that Moses would have them "be particular to understand, I say to you to-day [this day], thou shalt perish." See chapter viii. 19, xv. 6, xxvi. 16, xxvii. 1-4.

Bro. Jones thinks that when Solomon said,—The dead knew not any thing, he was in a backslidden state, and that when he returned from that state, he changed his mind.—If he changed his mind on the state of the dead, is it not a little remarkable that he has given us no intimation of it? Or did he think it of so little importance, as not to be worth correcting? Was it of more importance for him to tell us that the battle was not to the strong, nor the race to the swift, if this showed his reformation, than to tell us the dead do know something? Cannot a man, of the wisdom of Solomon, though in a backslidden state, see that the battle is not always to the strong? But in the same verse, he says, "Time and change happeneth to them all." How is this? Did he backslide again before he got through the verse?—Ecol. ix. 11.

Was Hezekiah in a backslidden state? "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit, cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."—Isa. xlviii. 18, 19.

To prove to the Sadducees that the dead are to be raised, the Savior said, "Now that the dead are raised even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living." But according to our brother's view of it, this would only prove that they were alive, and if so, how could this show the resurrection? It may be said, that if they were alive, it would prove they must be raised from the dead. But how can a living man be raised from the dead? I think it might require a great stretch of faith to believe this, in the absence of all Bible to support it.—According to the view some have of what Christ said to the Sadducees, it amounts to this: "God is not the God of the dead," therefore, Abraham, Isaac, and Jacob, are alive. This, instead of proving to the Sadducees that there must be a resurrection, would; we should think; prove to them the opposite—that there would be no resurrection; or, at least, there would be no need of any.

Our brother says, "Job knew that if a tree were cut down, it would sprout again;" but I think that even his mighty faith, must have been stretched to an uncomfortable tension; had he been required to believe that a sprout, or germ, would spring up without either root or seed to spring from." We think he might as easily have believed that, as to believe that God made man out of the dust of the earth. It requires no more faith to believe that God will raise man up from the dust, without a living soul to spring from, than to believe that he did it in the first place.

Let us look at Job's faith. "For there is hope of a tree, if it be cut down, that it will sprout again. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"—Gone to heaven, or Hades, or paradise? Not so did Job think. "As the waters fall from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."—No root or seed left for man to spring from.

Query: Was Job in a backslidden state when he used this language? It sounds very much like Solomon. We think Job had very comfort-

able faith, though he thus talked. Like Solomon (when reclaimed, as our brother would have it), he spake of a future state: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," &c.

When Christ said that "the dead shall hear the voice," &c., as our brother has quoted, we would notice the fact asserted, that the dead are to hear. If when a man is dead, he being two, so that we can say, he is dead, and that he is alive, thus making two men of him, we ask, which is to hear the voice of Christ, and come forth in the resurrection? The Savior says, "the dead" one. If this be an absurdity to our brother, we think it is no more so, than to say, that when a man dies, he becomes two, one of whom is put in the ground, and the other goes somewhere else,—or that a man is dead and alive at the same time.—We think the dead will hear the voice of Christ and come forth, as did Lazarus; that his voice will produce hearing and life in the dead, and they, the dead, will come forth, to die no more. Amen. Blessed are the dead that die in the Lord from henceforth. Rev. xiv. shows us from what time they are blessed,—from the time Christ is seen on the white cloud, &c. Then they enter into their rest, and their works follow them.

NOTE.—As our Savior, in the case of Dives and Lazarus, spake precisely as the Pharisees believed in relation to the state and place of the dead,—and as he did not correct them in their faith in any particular, will Bro. Jones tell us if he thinks the Savior meant to countenance them in all their faith, as given us by Josephus on the word Hades? And if not, will he tell in what part he thinks they were wrong, and why he thinks the Savior did correct them in that?

Correspondence.

From Bro. F. Wright.

DEAR BRO. MARSH:—Believing it would not only be agreeable to you, but to others also who are fervent in the belief of the soon coming of our Lord and Savior Jesus Christ, I take my pen to give you a sketch of the progress of the glorious Advent cause in these parts; I more particularly allude to the townships of Edwardsburg, Augusta Mountain, and Matilda.

We were first awakened to a knowledge of what we now so earnestly desire, by that fearless Pioneer of the Advent belief, Bro. Philip Hough, who, having labored among us unceasingly for a year and more of time, and in that period having succeeded in eradicating from the minds of many the tall pines of ignorance, and the hemlock roots of prejudice, as well as destroying the withered leaves of fancied security, our hearts were left ready to receive the pure seed of the word of life. This was eminently distributed among us by Philip's pious brother, Peter, whose conduct and discourses, deeply imbued with fervent devotion, won many souls to the truth as it is in Jesus. These, aided by the animated exhortations of brethren Dixon and White, with the powerful and uncontrollable preaching of Brother Henley, as he unveiled to us the mysteries of the Kingdom, and declared in the ears of all, the faith once delivered to the saints, left little more for us to desire, than that we should have one resident among us, to give us meat in due season, till such time as the Nobleman would return and claim us for his own. But in this we were disappointed. We have therefore lived pretty much upon "faith," now and then encouraged by a transient visit made by some Advent brother. True, in the days of our early pilgrimage, we had one in our midst, who promised fair to be of use in the vineyard of the Lord; but alas! for the household of faith.—Wm. Johnson, the individual to whom I allude, has so far departed from the standard of scripture doctrine, as to openly preach against the practice of immersion in baptism, declaring that it makes no matter, provided the heart be honest, whether the individual be baptized or not. The sleep of the dead, and the non-immortality of man out of Christ, cherished by believers, and not bitterly opposed by others, he declares to be impious, popish, and abominable doctrines. And, moreover, I grieve to say it, he seems to cultivate a desire to Lord it over God's heritage, openly avowing that he has full command and authority given him over this section of the country, by Bro. Himes and Litch. This we do not believe, as we see no reason why they should do so, not having visited these parts. He virtually declares that none shall preach here without his sanction. He seems also totally to want that love and charity so eminently conspicuous among the Christian virtues, as declared by Paul,—disagreeing with, if not actually opposing, every brother who visits us. More especially is he embittered against those who have

us can no longer extend the claim of brotherhood, however fervently we may desire, and do pray, that he may see his error.

Thus it is with us, dear brother Marsh, poor pilgrims as we are,—divisions within and scorn without. Well may we at least desire the cure of all ills that life is heir to, soon to appear; and it is our desire, our rejoicing and hope, glory to God,—Christ will not tarry long.

We did expect a visit from brethren Henley and White; but we were greatly disappointed, not only among ourselves, but others, who are favorable to the doctrine of the Second Advent, expressed regret in not seeing them.

Will no pure brother, for the love of God, fearless of man and the enemy of our hope, venture to come among us, to nourish our, panting, thirsting, starving souls? Will no one haste to remove the incubus that threatens to blast the fair promise of our fields? They are white for the harvest and will no one gather? Hundreds who laughed us to scorn two years ago, are now willing and ready to hear the glad tidings of a coming Savior, and will no one proclaim them? Come! O come, for the love of God—for the glory of Christ—for the honor of our absent Master,—come, O come, and sound once more the Gospel tidings here,—

'E'er 'tis too late': and time shall be no more!

Yours, dear brother Marsh, in the fervent hope and faith of soon beholding a glorified Redeemer, and a Savior King, bringing salvation to the whole house of Israel.

FREDERICK WRIGHT.

Spencerille, C. W., Nov. 8, 1849.

[From several communications which we have received from this misguided man, spoken of above, we judge the statements of Bro. Wright to be correct.—Ed.]

From Bro. J. A. Simonds.

BRO. MARSH:—I live near what is called "The Sawen School House," about 7 miles from Batavia, towards Darien. Bro. Bywater preached in the school house on the evening of the 14th of Oct., "on man before the fall, after the fall, in death, and after the resurrection." It was the first sermon ever preached in this vicinity by an Adventist. It was a good one, and produced considerable excitement.

We wrote for Bro. P. A. Smith of Rochester, to come and give us a course of lectures. He came, lectured evenings and Sundays. The school house was well filled, notwithstanding a very determined opposition was manifested by several of the most influential professors of religion. They would not go and hear themselves, and hindered others. But a large portion of those who did attend, acknowledged that the preaching was the most harmonious and consistent view of scripture doctrine that they had ever heard. A deep and solemn conviction seemed to be fastening upon the minds of the community that it was the truth. But as the truth gained ground, the opposition grew more determined and malignant, until the lectures were interrupted by a discussion with Mr. Sunderland, a Presbyterian minister from Batavia, on the immortality of the soul. The discussion occupied four evenings. Mr. Sunderland evinced considerable skill in diverting the attention of the audience from the points proved by Bro. Smith, without answering his arguments. He evaded, and did not pretend to reply to the main arguments of Bro. Smith. Mr. Sunderland made the last speech, in which he introduced arguments, and the only arguments which he claimed as proof of his position. Here the discussion broke up, a vote being passed by the congregation to have no further discussion on that point. Mr. Sunderland claimed the victory and went home. The next evening Bro. Smith reviewed Mr. Sunderland's arguments most satisfactorily. The discussion tended to remove the deep seriousness that pervaded the congregation at its commencement.

We think that great good has resulted from Bro. Smith's labors here. The spell of immortality has been broken on many minds.—Some 25 or 30 have acknowledged the truth and 6 or 8 have taken a stand for it. The mortality of man, soul and body, and eternal life, only by Jesus Christ at the resurrection, have occupied a prominent place in the teachings of Bro. Smith; and I think that the bible view of life and death question, gives very great power and appropriateness and importance to all the doctrines connected with the second coming of Christ, and the consummation of the christian's hope. We think that the doctrine of the immortality of the soul, originates and necessitates the spiritualism of the present day; and that the doctrine of man's mortality dispels it. We have known that the doctrine of Christ's second coming, the resurrection, the saint's inheritance in the earth,

works, were taught in the bible; but the immortality of the soul was so important an idea to us, that all scripture must be explained, without any questioning, to harmonize as far as possible with the endless life of all men and devils.

We were also going to heaven at death, and in our disembodied state we could receive all the heaven we desired. What then did or could we care about the events connected with the final restitution, or the consummation of the christian's hope, as revealed in the bible? It must all be spiritualized, and stripped of its beauty, its appropriateness, and its glory, to adapt it to the supposed wants of a disembodied soul; therefore the christian's hope, so full of reality and of glory, was, virtually obliterated, and an imaginary one cherished in its stead. But when we learned that man, soul and body, was mortal, that his whole being was doomed to death, and that we were to remain under the power of death until the resurrection, then we began to see the necessity, the reality, and the desirableness of those events connected with the setting up God's everlasting kingdom. Then for the first time we saw that the coming of Christ, the resurrection of the dead, the restitution of the earth, constituted the glorious hope of Zion. No wonder that the Apostle Paul said, "that if the dead rise not, those that are fallen asleep in Christ are perished." There is no one subject that has so enlightened our minds on the scriptures as this life and death question; and we hope that God's ministers will not shun to declare the whole truth on this subject.

Yours in hope of eternal life at the appearing of Jesus Christ,
JOEL A. SIMONDS.

Batavia, Nov. 28, 1849.

From Bro. R. V. Lyon.

DEAR BRO. MARSH:—It is true that we are living in a grand and awful time. The last fragments of prophecy are being fulfilled. Thrones are reeling and falling. Nations are angry. The four angels have ceased to control the political elements of the East. The three unclean spirits have gone forth to the kings of the earth, and the whole world, to gather them to the Battle of that Great Day of God Almighty.

Daniel's time of trouble has commenced, Europe is divided into two great parties; and soon it will become a field of blood and slaughter. The professed church and the world are drunk, in consequence of their slipping from the golden cup, which the woman holds in her hand. Their moral senses have become blunted so that they are blind to all these stupendous events, with which they are now surrounded. Eyes they have, but they see not.—Ears they have, but they hear not. Hearts they have, but they do not understand that they are approaching with lightning speed the hour of awful retribution! An hour in which the destiny of all is to be unalterably fixed, either in weal or woe. To be rewarded with eternal life, or punished with eternal death.

Reader, which will you have? Please turn your attention to that hour when those who will come up to the second resurrection, will be drawn away into those curling elements, where they will be compelled to remain until consumed. Shall this be your fate? Think of it. Methinks I hear you say, It is too painful! Then, without delay, embrace Christ as your only hope. And when he shall appear, you will be rewarded with eternal life; brought on to the table-lands of glory; walk among the beautiful groves of Eden; pluck from life's fair tree ambrosial fruit; and join with the sacramental host of God's elect in singing Redemption's Song:

"Unto him that hath loved us,
And washed us from our sins
In his own blood—"

Yours, believing that we are in the days of the voice of the seventh angel.
R. V. LYON.

Abington, Ct. Nov. 14, 1849.

From Bro. G. W. Burnham.

BRO. MARSH:—A brother living west of Rochester writes me thus: "If we are rightly informed, you pledged yourself at Homer that you would not preach on the questions of 'life and death.' And it is the minds of all the brethren so far as I have been able to learn, that no minister of Christ has any right to pledge himself to preach only a part of God's truth, &c."

Now I would inform this brother and all whom it may concern, 1st. That I did not so pledge myself at Homer; nor have I in any other place. And 2d. That I did positively say to my brethren there, that in proclaiming the great present message of our coming Lord, I should free my mind on those and all other bible subjects without restriction, save that I should, and thought I could with a free conscience do this, without derogating whole discourses exclusively to the above much controverted questions.

judge me in this thing: I am for peace among Christ's disciples. I am not aware of having incurred guilt by the course I have taken, and if I have strove to bind another man's conscience in any way, I deeply regret it. This I may have done in my anxiety for perfect unanimity among us. Will brethren forgive me this fault?

My pledge was made to God sometime before the conference at Homer, to declare the whole counsel of God so far as I could understand it, and this I have not shunned within the last 2 years that I know of.

Peace be with the household of God.

GEO. W. BURNHAM.

Seneca Falls, Dec. 4, 1849.

From Bro. M. Clark.

BRO. MARSH:—The brethren and sisters in this region, mostly, as far as I can judge, are striving to overcome the world, that they may inherit the things promised.

Bro. R. V. Lyon was with us last Sabbath, and preached the Word, from Joel iii. 14, which I think, will prove a savor of life unto life, or of death unto death, to those that heard. I rejoice to know that truth is gaining ground in some minds, and they are led to rejoice and praise God, for his goodness and mercy; and they feel disposed to search on, even, if they should transcend the bounds prescribed by the popular teachers of the day; knowing it will be perfectly safe to understand what God has revealed.

Your Brother in hope,

MARVIN CLARK.

North Ashford, Ct. Nov. 20, 1849.

From Bro. J. D. Marsh.

DEAR COUSIN MARSH:—I am in Woodstock, Ohio. There is but little advent faith in this place, and I am a speckled bird among the people, especially when I preach the doctrine as taught in the word of God, that man dieth and giveth up the ghost, and where is he? answer: "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish."—Psalms cxlvi. 4., also, cxv. 17. The dead praise not the Lord, neither any that go down into silence.

I tell them that Christ will show in his time (at his coming,) who is the only Potentate, King of kings, and Lord of lords, who only hath immortality, (1 Tim. vi. 15) and will offer the gift of immortality upon such only as seek for glory, honor, immortality, eternal life.—Rom. ii. 7. When this corruption shall have put on incorruption, and this mortal shall have put on immortality, then will be brought to pass the saying: death is swallowed up in victory.—1 Cor. xv. 54.

I also preach the doctrine that such as have no part in the first resurrection, have no immortality, but reap a corruptible body, and will suffer the pains of the second death. And as the first death destroys man from this, the second death will destroy him from the world to come. These doctrines, as they are called by some, are considered by many as heresy, but with Paul they were considered the truth, who said,—"The way which they call heresy, so worship I the God of my fathers, and have hope towards God that there will be a resurrection, both of the just and of the unjust; to which all our fathers gave witness, serving God day and night, hope to come."

I would say that if any of the brethren in this vicinity should wish to hear this glorious truth, preached, I hope they will not muzzle the mouth of the ox that treadeth out the corn, and then complain that they are destitute of preaching; for Paul says: they that preach the gospel shall live of the same; therefore let each do his duty heartily as unto God, and wait for his Son from heaven. May this be our happy lot, is the prayer of your brother in Christ.

JOSEPH D. MARSH.

Woodstock, O., Nov. 18, 1849.

From Bro. M. L. Clark.

DEAR BRO. MARSH:—There are a few in this place who are looking for our King from heaven. The work of God is going on here. We had a late meeting in Shipton, 13 miles from this. Bro. E. & W. Burnham, L. H. Shippman, and others, were in attendance. The meeting continued over two Lord's days. The advent doctrine had never been preached here, and the people had been greatly prejudiced against it; but their prejudices were swept away. The word was preached in power. The congregation increased to about 800. The tear-washed cheeks told how deeply some were affected by the glorious truth of Jesus' coming, and the resurrection from the dead. Sinners were pricked to the heart, and came forward for prayer as opportunity was given, 40 at a time. Several were converted; and many were anxiously seeking God. Professors of different denominations, embraced the doctrine, and it was a refreshing time to all of God's dear saints. When this meeting closed, another commenced.

in Melbourne any continued three days. This meeting, resorted in good many were awakened, and some forward to prayers.
One young woman, a picture of health, was, a few days after the meeting, called to depart this life, giving glory to God, and praising him for sending his dear servants this way, to awaken her from a backslidden state.
For all these blessings, to God be all the glory. Yours waiting for deliverance,
M. L. CLARK.
Melbourne, C. E., Nov. 10, 1849.

SEVEN SEASONS OF SILENCE.

1. It is never in season to speak until we have a call.
2. It is a season to be silent when we are not rightly informed upon the question to which we must speak.
3. When we know the state of a question, yet must not speak without suitable preparation, either actual or habitual.
4. It is a season to be silent when what we speak is likely to be a snare unto ourselves.
5. As it is a season for silence when the passions and corruptions of others are excited, so we are to be silent when it is thus with ourselves.
6. It is a season for silence, when men are not capable of attending to what we speak.
7. It is a season for silence, when what we speak may be a grief and burden to the spirits of any, especially of those that are already afflicted.—*Caryl on Job xiii. 5.*

SEVEN SEASONS OF SPEAKING.

1. When by speaking we may bring glory to God and good to our brethren.
 2. When we have an opportunity to vindicate the honor and truth of God.
 3. When we may relieve the credit of a brother that is wronged.
 4. When by speaking we may instruct or direct those that are ignorant.
 5. When we comfort and support those that are weak.
 6. When we may resolve and settle those that are in doubt.
 7. When we may duly reprove and convince those that do evil.
- At such times as these we ought to speak; for then to be silent is our sin and weakness.—*Caryl.*

"THE ADVENTIST."

The Diagrams and Explanations of Daniel II. & VII. and the Trumpets, together with other matter, are now published in a sheet of eight pages, of the former size of the Harbinger, with the above title. The paper is now ready for delivery, and we hope our friends will order what they want immediately. We have an edition of several thousand copies already on hand. Terms—\$1 per hundred.—Address, "L. D. MANSFIELD, Syracuse, N. Y."

"The Purpose of God."

Now, let those who wish for the work, send in immediately, how many they will take. The price will be the same as heretofore, \$4 per hundred; and if sufficient are wanted to meet the expense of stereotyping, it will be done forthwith. N. B. Address E. R. Pinney, Rochester, N. Y., and send in your orders immediately; and those brethren who owe on former editions, will speed the work; by forwarding the amount due.
E. R. PINNEY.

TO SUBSCRIBERS TO THE TENT, &c.—Bro. Bywater writes: "I wish those who have subscribed for the tent, or tent property, who have not paid, would not fail to send it in by the first of December, so that matters may be straightened up at or by that time." Surely this is a reasonable request; and I hope that no brother will be so anti-christian in his conduct as not to comply with it, and ease Bro. Bywater of this pecuniary burden.

Obituary.

"Them which sleep in Jesus will God bring with him."

DEPARTED, this life, on the 6th inst., in the sure and certain hope of a speedy resurrection, our beloved Bro. CYRUS H. TEMPLE, aged about 26 years.
Bro. T. was one of the goodly number that embraced the doctrine of the near coming of our Lord during the labors of Bro. J. Pearson at Litchfield, in the winter of 1843 and '44; and from that time to the day of his death, he maintained a life every way consistent with his profession. His death was such as might be expected from his life. God's promises were realities to him—realities in which he felt assured of a personal interest. In his struggles with disease and death, he was not only relieved and cheered by all that the utmost parental kindness, aided by the unwearied attention of neighbors and friends, could do for him; but, especially in some of the last days of his life, by sweet manifestations of the Divine presence and glory. He has finished his course, and we believe, kept the faith, and henceforth awaits the crown. (By request.)
H. STIMSON.
Melbourne, C. E., Nov. 10, 1849.

DIED, after a short but painful illness, Sister ELIZABETH BURNHAM, of Woodstock, Champlain Co., Ohio, the widow of Erastus Burnham, Oct. 13th, in the 66th year of her age.

She was formerly from Connecticut. She has been a resident of this place near 50 years.—She embraced Christ while young, and joined the Baptists, with whom she lived as a worthy member for a number of years; but afterwards became a member of the Christian Church, with whom she lived as a worthy member until her death. For a few years past, she has been strong in the faith that Christ would soon come and renew the earth, set up his kingdom and reign, according to the oath of God to David. In her last sickness she said to me that she would not turn her hand over to live or die, and that there were no clouds of darkness around her mind; then calmly closed her eyes in death, to awake no more till the morn of the resurrection. Thus children and relatives are left to mourn their loss; the church one of its brightest ornaments; and the world one of its lights. Discourse on the occasion by the writer, to a large audience, from Rev. xx. 6.—"Blessed and holy is he that has part in the first resurrection, on such the second death has no power."

JOSEPH D. MARSH.

FELL ASLEEP in Jesus on Wednesday, August 15th, Sister JULIA CHURCH, wife of Bro. Richard Church, of North Becket, Mass., aged 40 years, 10 months.

She found peace with God about two years ago. Since then she has been a consistent and meek follower of her Lord. She has looked with earnest expectation for the Lord to come, again to deliver his people, and to establish his everlasting kingdom on the earth. But death has struck the fatal blow, and she is numbered among them that sleep in Jesus, to awake in the morn of the resurrection, when death and him that hath the powers of death, shall be destroyed, and the saints of God be raised to life and immortality, to die no more.

In hope of immortality,
WILSON DWY.

ELIZABETH PENCELL fell asleep in Jesus, in the Village of Brooklyn, C. W., Nov. 13th, aged five years.
W. ONOLBY.

Notices.

Business Items.

J A Cole—You say two dollars, but your letter contained three, which we have given you credit for on Harbinger account. Is this right?

A Temple—C. H. Temple has paid to No. 368, Jan. 11th, 1851.

D Austin—Due from S. Newton \$1.54.

B P Manning—The dollar for tracts was received. We have three dollars in your last letter! We are not positive, but think you sent three, though you only name one.

S M Dudley—You have paid to No. 319, Feb. 2, 1849, and we continue it.

BOOKS SENT—N Wheeler E Cornell J Brown N Jones J Taylor.

Remittances for the Harbinger & Advocate.

ONE DOLLAR EACH—J A Haskell; J L Downing 281 May 12 1849; T Chamberlain 335 June 15 1850 E Stetson 316 Jan 12 1850; L Benton; D Thayer 328 Apr 6 1850; P W Ayres 313 Dec 23 1849; M M Rich 325 Mar 16 1850; G M Wood 325; L B Ricker 260 Dec 16 1848; A McHinch 363 Dec 7 50; F Philbrick 313 Dec 22 1849; M Slover 336 June 1 1850; A B Huntington 316 Jan 12 1850; A Volter 316 Jan 12 1850; G Landon 338 Jan 16 1850; H Patchen 317 Jan 19 1850; G B Gaskell 339 June 22 1850; E Clark 316 Jan 12 1850; R Church 286 June 16 1849; C Averill 331 April 27 1850; W B Wade 312 Dec 15 1849; E Pierce 339 June 22 1850; J Gibson 310 Dec 1 1849; W R Earle 335 June 1 1850; B P Manning 345 Aug 3 1850; J S Hall 336 1850; E A Manning 336; L Morse 376 Mar 8 1851; J Simonds 325 Mar 16 1850; D Baker 336 June 1 1850; L Herrick 336; Dearborn & Nesbit 344 July 27 1850; E Sparling 326 June 16 1849; A G Smith 313 Dec 22 1849; S Oatman 317 Jan 19 1850; S M Dudley 319 Feb 2 1850; P Alvord 367 Jan 4 1851; J Brown 314 Dec 29 1850; D Lacey 347 Aug 17 50; W Stacy 339 June 22 1850; C Crocker 336 June 1; A H Liswell 335 May 25 1850; T Lee 337 June 8; A Boughton 338 June 15 1850; Caleb Boughton 338.

TWO DOLLARS EACH—W Sholes 338 June 15 1850; R Cadwell 357 Oct 26 1850; E C Richardson 441 June 4 1850; J T Neal 345 Aug 3 1850; J Wood 362 Nov 30 1850; J W Sharack 304 Oct 20 1849; J M Chaffin 312 Dec 15 1849; J S Leonard 355 Oct 12 1850; T Harlow 345 Aug 3 1850.

N Wheeler Jr 75 329 Apr 13 1850; J Knights 28 300 Sept 23 1849; W M Perkins 310 Dec 1 1849; R Crowell 150 338 June 15 1850; H H Corbin 50 443 June 15 1850; S Hayward 50 254 Nov 4 1848.

D Austin 2,50 359 Nov 9 1850; J B Paine 2,50 357 Oct 26 1850; J A Cole 3,00 412 Nov 14 1851; A B Thayer 1,65 352 Sept 21 1850; F H Conklin 25 316 Jan 6 1850; Mrs G Smith 3,00; J Philbrick 50 374 Mar 24 1849; S Rowell 339 March 3 1850.

Letters.

J McIntosh A Temple J Turner Z Campbell L Boutell G W Burnham M Chapman L R Neff R V Lyon T Smith J B Clapp J Wasson J V Himes J Wilson J B Cook J A Simonds J Brown E R Pinney N Jones D D Chaffin J S W White Z Campbell J Taylor A B Adams H J Swetland C T Catlin E Miller Jr S Taylor J V Himes T Sanborn.

Appointments.

Bro. P. Hovon proposes, the Lord willing, to meet the brethren as follows:

Port Perry,	Dec 14th
Brooklyn,	Dec 15th
Hogarth's and Orr's, Sunday,	Dec 16th
C Lent's,	Dec 17th
Aldrich's,	Dec 18th
Grant's,	Dec 19th
Port Hope,	Dec 20th
Caburg,	Dec 21st
J Lent's, Conference, Dec. 23d and 23d. Will Bro. White meet us there with the chart.	
Colbourne,	Dec 24th
Brighton,	Dec 25th
Chase's,	Dec 26th
Melville,	Dec 27th
Pictou,	Dec 28th to Jan 1st

I could come to Kingston, Jan. 3d, if the ice will bear, and remain till the 7th. The friends will arrange, and we will come, if we have to leave our homes in Pictou.

Pictou,	Jan 8th
Spencer's,	Jan 9th
Des. Shearman's,	Jan 10th
I Spafford's,	Jan 11th
Baltimore,	Jan 12th
J Lent's (evening),	Jan 13th
Beebe's,	Jan 14th
C Lent's,	Jan 15th
Bro Roe's,	Jan 16th
Hogarth,	Jan 17th
Port Perry,	Jan 18th

It will be remembered by the brethren that much depends upon your walk and prayers, in holding forth the words of life, Phil. xi. 16.

PETER HOUGH.

Povidence permitting, I will preach as follows: Vernon Dec 8 at 6 p m and continue over the Sabbath.

Northfield Farms Mass Dec 11 at 6 p m
Montague Dec 13 at 6 p m
Erving Dec 14 at 6 p m Also the 15th at 6 p m and continue over the Sabbath
Athol Dec 17 at 6 p m
New Salem Dec 20 at 6 p m & over Sabbath
Conway at the house of Bro Rice Dec 25 6 p m
Ashfield Dec 26 at 6 p m
Plainfield Dec 29 at 6 p m and over the Sabbath
Savoy where Bro Meekins may appoint Jan 1 p m
Cheshire Jan 5 at 6 p m and over the Sabbath
S. W. BISON.

Bro. J. MCINTOSH, God willing, will preach in the following places:

Brooklyn Whitby Canada West on the 10th of January 1850 beginning at early candle lighting. At the Block School House 6th Con. Pickering evenings Jan 11th and 12th at early candle lighting School House Sect No 14 Pickering evenings of Jan 13th 14th 15th 16th at early candle lighting Woodruff's School House 2nd Con. Pickering evening Jan 17th beginning at early candle lighting

Bro. JONATHAN WILSON, D. V., will preach as follows:

Bristol, R I, Sabbath, Dec 9.
No Scituate, Sabbath, Dec 16.
Providence, Sabbath, Dec 23.
Russell (Bap M House) Sabbath, Dec 30.
Hartford, Ct., Sabbath, Jan 6, 1850.

H. H. Gross appoints to preach at—Benedict Corners, Dec 9, 10, 11 a m and 2 p m Cranberry Creek, " in the evening. Johnstown, Dec 11th to 13th evenings, as Bro. Mosier may arrange. Brookfield Bridge, Dec 16th. Reference and Post Office address—Ballston Spa, N. Y.

A three days meeting will be held at the Advent Tabernacle, in Abington, Ct., commencing Friday, Dec. 7th, and continue over the Sabbath. Bro. G. Needham is expected to assist on the occasion.

If God permit, a Conference will be held at Hemlock Lake, commencing on Thursday evening, Dec 27, and continue till Lord's day evening following. Bro. Bywater is requested to attend with me.
GEO. V. BURNHAM.

Bro. G. W. Burnham will preach at Victor Sunday Dec. 9, if the Lord permit.

In Gorham, near Canandaigua, commencing Wednesday evening, Dec. 19th, and continue every evening through the week, and over the Sabbath.

Bro. L. Boutell will preach in Hawley, or Plainfield, Mass., Sunday, Dec. 16.
At Northfield, Dec. 23d.

Read and Remember.

TO AGENTS AND CORRESPONDENTS.

1. In remitting money for the Harbinger, be careful to write the names of persons and places very plainly and distinctly.
2. When you send the names of subscribers, be careful, in all cases, to give the name of the Post-office, the County, and the State.—If the place has two names, as in the case where the village is called by one name and the post-office by another, mention that fact. The neglect of this has produced much trouble and confusion. If the persons whose names you send are new subscribers, mention that fact also.
3. When the direction of a paper is to be changed, do not forget to name the Post-office to which it has been previously sent. Unless this be done, it is out of our power to make the change.
4. When subscribers remove, let us know immediately. Otherwise the papers will continue to be sent, and charged to them, of course, for their own loss.
5. When subscribers wish to discontinue, let them remember that all arrears must first be paid. Their wishes will then be attended to, by notifying us by letter or through their post-master.
6. When you put business matter and communications for the paper on the same sheet, place the two so that they can be separated; otherwise your communications cannot be attended to in due time, and will be liable to be overlooked entirely. For this very common neglect, which costs an immense amount of trouble and perplexity, there can be no manner of excuse; since, if necessary, several pieces of paper can be enclosed in the same envelop without any addition of postage.
7. Let brevity be sought; otherwise they must be cut down, delayed, or rejected. Long biographies of infants, of whose personally nothing can be said, need not expect admission, or of persons who have lived wickedly until taken with their death illness. In such cases, a simple announcement is all that should be asked or granted.
8. All communications should be written in a plain, legible hand, or we cannot promise them admission. Did correspondents know, but half the trouble and perplexity, to both editor and compositor, from bad and illegible manuscripts, they would be more careful in preparing articles for the press.
9. No communication will be inserted from anonymous writers.

SECOND ADVENT MEETINGS.

Rochester.—Irving Hall, Buffalo street, opposite the Eagle Hotel, three times on Sunday, and on Tuesday evening.
Buffalo.—Chapel on Delaware, third house from corner of Huron street, three times Sunday, and Tuesday and Thursday evenings.
Springfield, Mass.—Dwight's Hall, Sanford street, two doors from Main street, every Lord's day and evening.
Albany.—Second Advent Chapel, Blount's buildings, corner of State and South First streets, thrice on Lord's day, and Tuesday and Thursday evenings.
Syracuse.—Brintnall's Hall, one door east of Brintnall's Hotel, Fayette St. Preaching may be expected three times every Sabbath.
Canandaigua.—Town Hall, every Sunday at 10-12 a. m., and 2 p. m. Prayer meetings on Tuesday and Friday evenings.
Geneva.—North Locomotive Buildings, three times on Sunday, and Tuesday and Friday evenings.
Newark, N. J.—No. 140 Market Street.

FOR SALE AT THIS OFFICE.

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THE Scripture Doctrine of Future Punishment: an argument in two parts; by H. H. Dobson, Baptist Minister, England. 200 pp. 12mo. Price, bound, 75 cts; in paper covers, 50 cts.
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Poetry.

GENTILITY'S POOR.

Oh! not the beggar who seeks your door,
In his rags, unshamed, teach;
But Gentility's sensitive, suffering poor,
Shall wake my song to-night.

For boldly the beggar may wear his rage
In the crowded and sunlit street;
And bold at your portal he knocks and begs
For raiment, and food to eat.

I know he is friendless, and starved, and cold,
And the storm whistles through the chinks;
But never he hardeth his want untold,
Nor fears what his neighbor thinks.

And never he shrinks in the world's turmoil,
Where Gentility strives for bread;
And nothing he knows of the wearisome toil
Of the secret needle and thread.

The beggar is houseless, outcast, forlorn,
Too wretched to need your curse;
But he knows not the dun and fears not the scorn
That waits on an empty purse.

The beggar is lean—Want maketh him so—
Pain caneth his sinews to shrink;
But nothing he reckes of the brain-wasting flow
Of Poverty's slow pen and ink.

Alas! for the neediness, pride restrained
From the worldly whose snare we dread—
For the pride, like the ancient criminal, chained
The living unto the dead.

Alas! alas! for Gentility's heir,
Untutored in work-a-day tricks,
Whose portion is poverty, striving and care,
And who lives by making a shift.

Communications.

(Original.)

Every Knee Shall Bow.

TO JESUS "EVERY KNEE SHALL BOW AND EVERY TONGUE CONFESS."

Steamer Messenger, Ohio River,
Near Pittsburgh, Nov. 23, '90.

The scripture cannot be broken. God will get homage to his word from every class—either voluntary or involuntary, even here, though it will have a more marked future fulfillment.

One clergyman on board objected to the Second Advent near, because the gospel had not operated to fill the world with "righteousness and the knowledge of the Lord."

Answer—The gospel was only to be preached as a witness to all nations (to gather out a believing people). "Then shall the end come!" He saw and said: "Thus it is written."

Again, so far from the gospel's turning all to Christ and restoring all to his moral likeness, the powers of human corruption have been such as to convert the Gospel of Christ into an instrument for sustaining the very worst forms of oppression, licentiousness, outrage and wrong, that ever existed. See American slavery, the insane society and inquisition of Rome, and the besotted mummery of the Eastern Antichrist, under the Autocrat of Russia!!! Well, said he, it does seem plain that there must be an interposition by powers to destroy these obstacles of Christ's reign. They will not bend; of course they must be broken, and put out of the way.

A political dignity—an ex-Governor of Ohio a Senator in Congress, Mr. C. objected in general terms to a definite faith in Dan. vii, where we have the character, number and destruction of Gentile dominions; thus, he said that "the representation was so exceedingly shadowy" we could not rely on it with certainty. "A politician wants matter of fact and chronological date" or he will not believe and act. (I give the idea and language as far as it is recollected.)

My reply was that, in that very prophecy and its associated inspired history, we have the matters of fact and dates, or chronological events to which he referred. Persia succeeded Babylon; Greece overcame Persia; thus 3 out of 4, Babylon, Persia, and Greece are named in that order—leaving Rome, which is characterized by its acts, to occupy the 4th and last place in the series. Rome has destroyed Jerusalem—trodden down the saints—been divided—sustained a priest-king 1260 years, and now, in an age where many are running "to and fro" with increasing knowledge, we find the throne of the Roman world—especially the great central throne in Rome, tottering to a final fall. Then follows the kingdom of God to fill all the world forever. Mark his reply!—that view, which you

have just given, is very interesting—the day will come, if we believe any thing at all in the Christian scriptures—a change of that kind will come. I have thought for twenty years (the idea was that it had been a growing conviction) that all the organized power of the earth were to be brought down to the feet of the governed!

My reply was that this conception and statement was only another and interesting form of the grand idea of Dan. vii, 9, 11. The Judgment shall dissolve all these dominions of earth, to make way for the final one—the kingdom of God. He was constrained so far to "confess" to Jesus.

Another honorable member of Congress—Mr. A. of Illinois, admitted that a crisis was at hand—that he had not connected the events of history with God's plan as revealed in Prophecy, but such a view, as I had given, was replete with interest. I told him that most historians had formed a habit of dissociating the revolutions of earthly empire from the Divinely revealed plan; and that in consequence, they lost the principle benefit to be derived from history.

Yes, said he, (the idea is all that I am to give) God as moral Governor of the world must have a plan; and the events of this eventful era must have a bearing on the consummation of that plan!!

Thus all classes, political and religious, are constrained to "confess" Christ. True, many do it only when they are cornered, and compelled to confess truth, or else expose themselves to the imputation of ignorance of the plainest conclusion drawn from well known facts, or dishonesty in not admitting the conclusion when seen! In either case it turns to us for a testimony. It is good to see the brightest and strongest minds obliged to bear testimony to God's truth—and to condemn the infidelity of the age. Yes, they do this, though they themselves are comprehended in the condemnation.

P. S. Through a gracious Providence, we came on to Baltimore. It was too late (6 o'clock Saturday evening,) to give public notice for meeting; but we have had three precious good meetings. The congregation was larger than I had expected. They gave me their cordial blessing, and I go on my way rejoicing. Praise the Lord. J. B. C.

An Execution in London.

It is estimated that 50,000 persons were present at the late execution of Manning and his wife, for the murder of Mr. O'Connor. Mr. Dickens gives the following description of the crowd who witnessed the scene:

"I was a witness of the execution at Horse-monger Lane this morning. I went there for the purpose of observing the crowd gathered to behold it, and I had excellent opportunities of doing so at intervals all through the night, and continuously from day-break until after the spectacle was over.

"I simply wish to turn this dreadful experience to some account for the general good, and by taking the readiest and most public means of advertising to an intimation given by Sir G. Grey in the last session of Parliament, that the Government might be induced to give its support to a measure making the infliction of capital punishment a private solemnity within the prison walls (with such guarantees for the last sentence of the law being inexorably and surely administered as should be satisfactory to the public at large,) and of most earnestly beseeching Sir G. Grey, as a solemn duty which he owes to society, and a responsibility which he cannot for ever put away, to originate such a legislative change himself.

"I believe that a sight so inconceivably awful as the wickedness and levity of the immense crowd collected at that execution this morning could be imagined by no man, and could be presented in no heathen land under the sun. The horrors of the gibbet, and of the crime which brought the wretched murderers to it, faded in my mind before the atrocious bearing, looks, and language of the assembled spectators. When I came upon the scene at midnight, the shrillness of the cries and howls that were raised from time to time, denoting that they came from the concourse of boys and girls already assembled in the best places, made my blood run cold. As the night went on, screaming, and laughing, and yelling in strong chorus of parodies on negro melodies, with the substitutions of "Mrs. Manning" for "Susannah," and the like, were added to these. When the day dawned, thieves, low prostitutes, ruffians and vagabonds of every kind, flocked on to the ground, with every variety of offensive and foul behavior.

Fightings, faintings, whistlings, imitations of Punch, brutal jokes, tumultuous demonstrations of indecent delight when swooning women were

dragged out of the crowd by the police, with their dresses discolored, gave a new zest to the general entertainment. When the sun rose brightly—as it did—it gilded thousands upon thousands of upturned faces, so inexpressibly odious in their brutal mirth or callousness, that a man had cause to feel ashamed of the shape he wore, and to shrink from himself, as fashioned in the image of the devil. When the two miserable creatures who attracted all this ghastly sight about them were turned quivering into the air, there was no more emotion, no more pity, no more thought that two immortal souls had gone to judgment, no more restraint in any of the previous obscenities, than if the name of Christ had never been heard in this world, and that there were no belief among men but that they perished like the beasts.

"I have seen, habitually, some of the worst sources of general contamination and corruption in this country, and I think there are not many phases of London life that could surprise me.—I am solemnly convinced that nothing that ingenuity could devise to be done in this city, in the same compass of time, could work such ruin as one public execution, and I stand astounded and appalled by the wickedness it exhibits. I do not believe that any community can prosper where such a scene of horror and demoralization as was enacted this morning outside Horse-monger-lane Goal is presented at the very doors of good citizens, and is passed by, unknown or forgotten.—And when in our prayers and thanksgivings for the season, we are humbly expressing before God our desire to remove the moral evils of the land, I would ask your readers to consider whether it is not a time to think of this one, and to root it out.

I am, sir, your faithful servant,

"CHARLES DICKENS.

"Darwinshire Terrace, Nov. 13, 1849."

Youth's Department.

THE LENT HALF DOLLAR.

"What are you crying for?" said Arthur to a little ragged boy that he overtook on his way home from the village school. There was something in the kind of crying that led Arthur to think that there was some serious cause for it.

"I am hungry," said the boy, "and can't get nothing to eat."

"He don't go to our school, or he would have said get anything to eat." But Arthur did not stop to criticise his language.

"Why don't your mother give you something to eat?"

"She hasn't anything for herself, and she is sick and can't get up."

"Where is your father?"

"I haven't any. He was drowned off at sea."

"Where do you live?"

"Down there," pointing to a miserable hut in a distant lane.

"Come with me, and I'll get you something."

Arthur turned back, and the boy followed him.—He had a few cents in his pocket, just enough, as it proved, to buy a loaf of bread. He gave it to the boy, and told him he would go home with him. The boy took the loaf, and though he did not break it, he looked at it so wishfully, that Arthur took his knife and cut off a piece and gave him to eat. He ate it in a manner that showed he had not deceived Arthur when he told him he was hungry. The tears came into Arthur's eyes as he saw him swallow the dry bread with such eagerness. He remembered, with some self reproach, that he had sometimes complained when he had nothing better than bread and butter for tea. On their way to the boy's home, Arthur learned that the family had moved into the place about a week before;—that his mother was taken sick the day after they came, and was unable to leave her bed;—that there were two children younger than himself;—that their last food was eaten the day before; that his mother had sent him out to beg for the first time in his life;—that the first man he asked told him beggars would be put in jail; so he was afraid to ask anybody else, but was returning home when Arthur overtook him and asked him what he was crying for.

Arthur went in and saw a good looking woman on the bed, with two small crying children by her side. As he opened the door, he heard the oldest say, "Do, mamma, give me something to eat." They stopped crying when Arthur and the boy came in. The boy ran to the bed and gave his mother the loaf, and pointing to Arthur, said—"He bought it for me."

"Thank you," said the woman; "may God bless you, and give you the bread of eternal life."

The oldest little girl jumped up and down in her joy, and the youngest tried to seize the loaf, and struggled hard to do so, but did not speak. Seeing that the widow's hands were weak, Arthur took the loaf and cut off a piece for the

youngest first, and then for the girl and the boy. He then gave the loaf to the widow. She ate a small piece, then closed her eyes, and seemed to be engaged in silent prayer.

"She must be one of the Lord's poor," thought Arthur. "I'll go and get something for you as quick as I can," said he, and departed.

He went to Mrs. Burton, who lived near, and told her the story; and she immediately sent some milk, and bread, and tea, and sugar, and butter, and sent word she would come herself, as soon as she could get the baby asleep.

Arthur had half a dollar at home, which he wished to give the poor woman. His father gave it to him for watching sheep, and told him he must not spend it, but put it out at interest, or trade with it so as to make something. He knew his father would not let him give it away, for he was not a Christian, and thought of little else than making and saving money. Arthur's mother died when he was an infant, but with her last breath she gave him to God.

When Arthur was five years old, he was sent to school to a pious teacher, who cared for his soul; and knowing that he had no teacher at home, she took unusual pains to instruct him in the principles of religious truth. The Holy Spirit helped her efforts, and before he was eight years of age, there was reason to hope that he had been born again.

Arthur was now in his tenth year. He considered how he should help the poor widow, and at length he hit upon the plan which proved successful.

His father was very desirous that he should begin to act for himself in business matters, such as making bargains. He did not wish him to ask his advice in so doing, but to go by his own judgment. After the business was done, he would show him whether it was wise or not; but never censured him; lest he should discourage him from acting on his own responsibility.

In view of these facts, Arthur formed his plan.

"Father, may I lend my half dollar?"

"To some spendthrift, boy?"

"I won't lend it without good security."

The father was pleased that his son had the idea of good security in his head; he would not inquire what it was, for he wished Arthur to decide for himself. He told him to lend it, but be careful not to lose it.

"I'll be sure about that," said Arthur.

So he took his half dollar, and ran to the poor widow, and gave it to her, and came away before she had time to thank him.

At night, his father asked him if he had put out his money.

"Yes, sir."

"Who did you lend it to?"

"I gave it to a poor starving widow in Mr. Harvey's house."

There was a frown gathering on his father's brow as he said, "Do you call that lending?—Did you not ask my permission to lend it? Have I a son that will deceive me?"

"No, sir," said Arthur, "I did lend it. He opened his Bible, that he had ready, with his finger on the place, and read—"He that giveth to the poor, lendeth to the Lord." "I lent it to the Lord, father, and I call that written promise good security."

"Lent it to the Lord! He will never pay you."

"Yes, he will; he says he will repay again."

"I thought you had more sense," said his father; but this was not said in an angry tone.—The truth was, the old man was pleased with the ingenuity, as he called it, of his son. He did not wish to discourage that. So he took out his purse and handed Arthur half a dollar. "Here, the Lord will never pay you—I must, or you will never see your money again."

"Thank you, sir," said Arthur. "In my way of thinking," said Arthur to himself, "the Lord has paid me, and much sooner than I expected, too; I didn't hardly expect that he would pay me in money. The hearts of all men are in his hand, and the gold and silver are his; he has disposed my father to pay it to me. I'll lend it again."

Arthur kept up the habit of lending, his spare money to the Lord all his days, and he was always satisfied that he was paid fourfold, and often several times over.

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JOSEPH MARSH.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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Poetry.

(Original.)

HARK! EACH MOMENT.

BY FREDERICK WRIGHT.

Hark! each moment loudly speaking,
Speaking of eternity!
Hark! the glorious morn is breaking,
The glorious morn of liberty!
Hark! o'er earth the trumpet sounding,
Tells of War's dread horrors near!
Remotest isles—aye, ocean bounding,
All, the summons hear!

Awake! Behold, ye nations hoary,
Hoary in your age of sin—
Awake! Behold, the King of Glory
Soon shall come avenging in!
Awake! ye slumbering sinners, wake ye!
Tis no time for supine rest!
Lost the vials wrath o'erlark ye!
They are pouring East and West!

To the world's remotest border—
Famine, Pestilence, and Crime,
And unheard-of Wild Disorder,
All proclaim an awful time!
Awake! repentant, humble down ye,
And in this for mercy call!
If you let your Pleasures down ye,
Ye are lost—for once, for all!

Spencerville, Canada West.

Communications.

(Original.)

Duplicate Penalty.

BY Z. CAMPBELL.

BRO. MARSH:—In connection with the Duplicate Entity of Man, I wish to present a few reflections on its legitimate offspring, the *Duplicate Penalty*.

Those who believe in the conscious state of the dead, double being of man, and endless misery, (for these things "all stand or fall together,") are under the necessity, for the sake of uniformity or consistency, of getting up a *Duplicate Penalty* for their duplicate man. This Duplicate Penalty is *DEATH*; that is, a duplicate death, a *literal* death and a *spiritual* death.

Now, their double man consists of an outer man and of an inner man, a *body*, and a *soul*; and their double penalty consists in a *literal* death of the body, or outer man, and a *spiritual* death of the soul, or inner man. So far all is quite systematical; but not biblical. The Bible says that man *shall* die a *spiritual* death; though the wicked are said to be dead in sin; but this is always alledged of them as a *crime*, not threatened them as a *penalty*. Besides, being dead in sin, is when used, always applied to the living, that is, they die in their sins while in this present life. The phrase is used but three times, viz: Eph. ii. 1, 5; Col. ii. 13. From neither of these texts is there any thing to warrant the assertion that any part of Adam's *penalty* was *spiritual* death, though he might, become dead in sin through his transgression. The phrase *dead* to sin, also occurs three times. Rom. vi. 2, 11, 1 Pet. ii. 24; but the popular *spiritual* death of Adam cannot be dug out of these texts; and *spiritual* death is not found in the Bible, it is a counterfeit coin. Besides, the word *spiritual*, is a very inappropriate term to represent the death Adam is said to have died. The word *spiritual* occurs twenty-five times in the Bible. In each of these cases it either means relating to the spirit, or body, pure, heavenly, &c. Now, if it means relating to the spirit, in Adam's death, it means, his spirit died, the same as his body died; but if it be taken meaning, that Adam died a holy, pure, or heavenly death. And the soul that is said to be dead in sin, pure, or heavenly death, Ezek. xviii. 4, 20. So it is not enough for the advocates of the double being doctrine, to coin a new word; but they have coined a new meaning for it, by which they make spiritual death mean,

death, endless misery, alienation from God or being hardened in sin, or dead in sin, just which, under certain circumstances, suits their case best.

So when God said to Adam, in the day thou eatest thereof, "dying thou shalt die," he meant his body should die a literal death sometime or other, and that his soul should die a spiritual death in the day he partook of the forbidden fruit. Now, unless Adam had been well skilled in heathen mythology on the double being of man, it appears to me he never would have understood all this from the simple expression, "dying thou shalt die," as the marginal reading of "surely die" is, especially as God had never informed him that he was a double being. But we will pass along over this at present.

In the progress of the divine record we are introduced to the second or *last* Adam; 1 Cor. xv. 45, Heb. ii. 9. He tasted death for every man. The last Adam tasted death for the first Adam, which he could not have done had he not been a double being like the first Adam; and in tasting death for every man he must have tasted death for the inner man by the death of his inner man, and the death of his inner man must have been the same death that Adam's inner man died, or else he did not redeem Adam's inner man from the power of death. Now what is spiritual death? I ask, because I wish to know what kind of a death that was which Christ died on the cross. I can understand that the literal death of his body redeemed Adam's body from the power of death, to be consummated at the first resurrection, and exempted from the second death.

I can understand too that the literal death of his soul redeemed Adam's soul, in like manner from the power of death. I know it is contended that the soul never dies; but it appears our Savior's soul did die and was dead even in the grave. See his own words: Matt. xxvi. 38, Mark xiv. 34. My soul is exceeding sorrowful, even unto death. Acts ii. 27, 31, Rev. i. 18, I am he that liveth and was dead, (not half dead) and behold I am alive for evermore; and have the keys of hell and of death. Thank God, I am glad he has the key of death by which he can open the grave and raise his saints to immortal life and glory; but I wonder what he is going to do with the key of hell; surely he does not mean to unlock it and let the souls all out that are therein doomed to endless misery.

It appears that David's soul, at his death, went into the grave with his body, and I think both must have died, for he says, Psa. xlix. 15, But God will redeem my soul from the power of the grave; for he shall receive me. We hear of David again eleven hundred years after he spoke this, and God had not received him then, his soul was still in the grave, ready to be redeemed from it, at the resurrection of the just. Acts ii. 34.

But if Adam's soul died a spiritual death, then the last Adam's soul died the same, and I do not believe that Christ's soul ever became alienated from God, or was dead in sin, or tasted of endless misery, or had any thing to do with this India-rubber death.

Again if any part of Adam's death was spiritual, then a part of the second death is spiritual; for a second death, in order to be a second death must be a first death repeated; but before one can die a second time he must be made alive after his first death. Now the impenitent sinner dies the second death—Rev. ix. 14, 15. Now if the first death is being hardened in sin, dead in sin or alienated from God; before he could die the second time, he must be made alive, that is, restored to God's favor, dead to sin; but alive unto God through Jesus Christ our Lord. Now I ask if this is the case with those whose names are not written in the book of life? Rev. xxi. 15, If not, then this is not second death, and if it is not second death, it is not first death. But, perhaps second death is endless misery; well, then the second death is endless misery, and when did endless misery end, so that the sinner could begin it again, or die the second time? What then is the *second* death? Will some of the believers in the double being of man, and

less misery, and redemption by Jesus Christ, answer this perplexing question?

The double being of man appears objectionable every way; it is not only unscriptural, and irreconcilable with his redemption by the death of Christ, and with the second death; but its foundation, if true, would lead us to believe also in the immortality of brutes as well as men. Its advocates claim that the immortal soul is the inner senses of the man; senses which he does not receive through his material organs. See I. E. Jones' article in the Harbinger of Nov. 17.—Now it is certain that there is nothing else about a man that imagination can transmute into an immortal soul but the internal senses. It cannot be his reason, for that is reached and expanded through the medium of his material organs. I think I well know this by about thirty years experience, in which I have labored to "teach the young ideas how to shoot," in which time I have had more than two thousand young minds to expand, and I have found no difficulty in reaching and expanding their reasons through their material organs; but I suppose the advocates of the double being doctrine will not allow a schoolmaster to make immortal souls for his pupils, or even to expand them through the medium of their material organs, for this would make the soul depend on matter. The soul then must be the internal senses; and it is just as certain that brutes have internal senses as it is that men have them.

"Who taught the nations of the field and wood
To shun their poison, and to choose their food?
President, the tides or tempests to withstand,
Build on the wave or crab beneath the sand?
Who made the spider parallel design,
Sun or De'Moure, with rule or line?
Who bid the stork, Columbus-like, explore
Heavens not his own, and worlds unknown before?
Who calls the council, states the certain day,
Who forms the phalanx, and who points the way?"

It is admitted by the double-being-ists that instinct teaches irrational beings; but

"Say, where full instinct is the unerring guide,
What pope or council can they need beside?"
"And reason raise o'er instinct as you can,
In this 'tis God directs, and that 'tis man."

It must be borne in mind that Pope, the author of the above lines, was a believer in the Duplicate Entity of man, conscious state of the dead, immortality of the soul and endless misery; and he says God directs in instinct in the brute creation, and both from his writing and our own observation it is evident that brutes have a greater degree of instinct than man, and this they do not receive through their material organs; it is no more nor less than their inner senses, in which Pope says God directs. Then brutes are *bona fide* Duplicate Entities, having the inner brute and the outer brute, a soul and a body, and if this doctrine was only as popular with regard to brutes as it is with regard to men, its advocates would think they could prove it by the Scriptures; the following are a few texts that might be quoted: Rev. xvi. 3. And every living soul died in the sea. Surely these were not men, they were fish, whales, sea-serpents, leviathans, &c. In Gen. i. 20, 21, 24, 30, Gen. vi. 17, Lev. xi. 10, the same Hebrew phrase occurs, that is translated "living soul," in Gen. ii. 7. So I do not see why the doctrine of the Duplicate Entity of brutes will not bear as close an investigation as the doctrine of the double being of man.

The double being doctrine robs the doctrine of the resurrection, as taught by Paul and the prophets, of all its glory, its sublimity and beauty, and reduces it to a mere shadow of an idle dream; a thing of no consequence; the inner man at death fledges out and flies away, beyond the bounds of time and space; "to rest, or nothing, and sing hallelujah unto the naked void, far beyond the presence of God, for he only fills all space; but they go away beyond that, and stop not, this side of the utmost bounds of nothing; here they bide, if bliss is to be called, is forever fixed, they return once more; not to earth, but to the judgment, where their

former bliss is merely re-established, when back they go again to nowhere.

The doctrine of life and immortality brought to light through the gospel of Christ, consumes away into smoke before the withering blight and palsied touch of the Duplicate Entity. The change from mortal to immortal, and earth renewed in all its perpetual sunshine of Eden beauty is fogged away into the cold and dreary void of nothingness, beyond the stars. And why all this? That the Scriptures may be fulfilled, men will drink of the "golden cup," and become intoxicated with popular opinion; they will not endure sound doctrine, but will turn away their ears from the truth, and be turned into fables; and they will be saying peace and safety when sudden destruction overtakes them. They have eyes, but they see not; they have ears, but they hear not; brains but they never think; souls, or inner senses, but they never perceive; all is vanished away into Duplicate Entity, which, like Aaron's serpent, has swallowed up all.

I would that the advocates of this theory would come out and trace out its windings, and make a consistent whole of it, if they can, and bring it down to the comprehension of common sense, or be silent on the subject. Until they do this, let them blame us not for disbelieving what they never yet have been able to explain.

I know it is argued, by some timorous minds, that the Entity of Man should not be preached now, even if it be true, for fear of driving people away from the great truth of the soon coming of the Lord. But the Entity of man is the very key to unlock all the great truths connected with his coming, and now is the very time to sound it in tones of iron thunder in the ears of the apostate world. I knew a good brother, some months ago, who believed in the destruction of the wicked, and preached it when among people who believed it; but when among those who did not believe it, the very place where it should be preached, he did not know that it was best to preach it. Mistaken brother; I wonder if he thinks Christ waited till every body believed his doctrine before he thought it best to preach it.

Now I wish to know if all the most important truths connected with the coming of the Lord are to be lost sight of? They should not. Now brethren, let us wake up, and let us preach after this manner: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, (for he is thy life, and the length of thy days,) that thou mayest dwell in the land, which the Lord sware unto thy fathers, to Abraham, to Isaac and to Jacob, to give them."—Deut. xxx. 19, 20. This is the preaching for the present day; exhort sinners to prepare to live and dwell in the land which the Lord promised to give Abraham and his seed; but not exhort them to prepare to die, and feather out, and fly away beyond the skies; right away from the land of promise, and Sin prepares a man to die; but righteousness prepares him to live and dwell in the land. "The wages of sin is death," and I will warrant the sinner he will not be cheated out of his wages.

—South Adams, Nov. 30, 1849.

(Original.)

Solomon a Backslider.

BY G. S. WHITE.

Brother Jones informs me that when Solomon said, "The dead know not any thing," he was in a backslider state. He tells us Solomon begins the chapter by saying, "One event hath befallen unto all." Now it may not be of much importance whether this phrase language is in the first or third verse, or whether it is any where in the chapter. It may, however, be of some importance to know how Solomon does be-

gin the chapter, which is thus: "For all this I considered in my heart, even to declare all this, that the righteous, and the wise and their works, are in the hand of God; no man knoweth either love or hatred by all that is before them." This shows us, that what he was about to say was a matter of thought and reflection. "I considered in my heart." Then follows, in the second verse and onward, sentiments which prove that Solomon was in a backslidden state, as Brother J. thinks. The only place in the chapter where the word "happeneth" is found, is in the eleventh verse. Brother J. quotes a part of this to show that Solomon was reclaimed from his "wanderings." He says he (Solomon) "RETURNED from his wanderings, and saw that one event does not happen alike to all—that the battle was not to the strong nor the race to the swift." The remainder of the verse reads: "Neither yet bread to the wise, nor riches to men of understanding, nor yet favour to men of skill: *but time and chance happeneth to them all.*" If the words "I returned" prove that Solomon had recovered from a backslidden state, it would seem that he backslid again, when he got to the word "but." Brother J. makes Solomon "begin the chapter by saying that one event happens alike to all." This he thinks shows that Solomon was backslidden: then in the eleventh verse, he makes him say "that one event did not happen to them all." This he thinks shows his reformation: but in this verse Solomon says a *time and chance happeneth to them all.* If, therefore, time and chance come under the head of events, our brother makes Solomon contradict himself while he was reformed, or else he backslid again before he got to a period.

If the phrase "I returned," in the hook of Ecclesiastes, shows that the writer had recovered from a backslidden state, it is true that Solomon backslid and reformed a number of times while writing that book, and here it may be difficult to decide which part is false, and which is truth. I believe it is admitted that when Solomon wrote the last chapter in this book, he was not backslidden. Towards the close of that, he says: "The preacher sought to find out *acceptable words*; and that which was written was *upright, even words of truth.*" Solomon then, while closing what he had to say as preacher, and while exhorting to fear God, as in view of the judgment, and reflecting upon the past, and looking over what he had written, declared it to be "upright, even words of truth." If we can find no better way to dispose of Solomon's teachings, than to call him a backslider when he was writing some of them, perhaps we had better lay him aside altogether.

Solomon, on the state of the dead, talked very much as his father did: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?"—Pa. vi. 5. "Nevertheless, man being in honor abideth not: he is like the beasts that perish."—Pa. xlix. 12. "The dead praise not the Lord, neither any that go down into silence."—Pa. cxv. 17. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Pa. cxlvi. 4. Did Solomon get his instructions from his father, or did he study for himself, and come to the same conclusion? Or did he have the same spirit of prophecy? Brother J. quotes the Savior: "The dead shall hear the voice, &c., and they that hear shall live," and remarks: "What I hear before they live?" Yes. We quote another: "Marvel not at this: for the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth." Not those that are in heaven or paradise, but those that are in the graves. It is the man, that is in the grave that will hear. Then, as David says: "God will redeem my soul from the power of the grave: for he shall receive me;" that is, from the grave. "For David is not ascended into the heavens," where paradise is, but "he is both dead and buried, and his sepulchre is with us unto this day." He says: "The dead praise not the Lord, neither any that go down into silence." But as marvelous as it may be, they will hear the voice of Christ, and come forth. It is that David that went down into the grave that is to hear and come up out of the grave. If there be another David some where else, who is thinking and praising God, he must come from some other place; being alive, we cannot see how he can be raised from the dead. We would, however, believe it, if we thought the Bible teaches it. But the word says David is dead and buried. If this means only David's body, then it is only something which belongs to David, viz: his body which is buried. Then how can it be said that David is dead and buried? Is it said that David's soul is gone to heaven or paradise? If so, then it is something which David possessed, viz: his soul; that is gone; and where is David? "Both dead and buried." Hence we see very

to give life to David, and all the sleeping saints, than we could if we supposed they were now all in paradise, or some other place of conscious happiness. Christ is coming to give life to his people.

(Original.) "Real Estate Agency."

BY A READER.

Such are the words, in large gilt letters, which the passing traveler may read on a sign in one of our principal streets. I have often thought when reading them, what a play upon words is this—"Real Estate," what is it? Does it consist in the large houses and broad fields, with good titles, which are pointed out by the agent or lawyer as most desirable property? Is it found in the "diggings of California," by those who have left their homes, their wives, and their little ones, and risked their bodies and souls to satisfy their thirst for "the gold that perisheth"? Is the money invested in railroads, ships, telegraph lines, banks, &c., real estate? What is real estate? Ask the poor pilgrim to Zion, who feels himself a stranger here, whose citizenship is in heaven. He would look with scorn on those earthly possessions,—those houses and lands, those heaps of gold dust, and those companies of men associated together for the purposes of making the rich richer, and the poor poorer. His treasure is not here; for "where the treasure is, there will the heart be also." He remembers that this is not his rest,—he is seeking a better country, that is an heavenly. He looks with sorrow on this sin-cursed earth, and prays with the groaning creation, "Come, Lord Jesus, come quickly."

What a mockery do the words, "real estate," appear to him, who expects ere long to behold the earth wrapped in a winding sheet of flame, and to see it thus purified and cleansed, as deep as the curse of God extended; when all the boasted works of man shall fall, and not one proud monument of art, or heap of earthly treasure, be left to impair the beauty of the new earth, wherein dwelleth righteousness. Can he desire to possess any of this present world's real estate?—No,—

"Yonder's his house and portion fair,
His treasure and his heart are there,
And his abiding home."

No stranger can come forward with a clearer title, and wrest from him that fair inheritance.—No fire can consume those mansions which the Savior has gone to prepare for those who love him. No robber can deprive him of that enduring substance,—no rust will dim the lustre of the gold of the new Jerusalem; and he needs no garner, or barns, wherein to store his provisions. He will only need to pluck the fruit of those trees which ever blossom and ever bear. The frosts of winter will never chill those sweet flowers; but they will blossom on, and shed their fragrance abroad, and cheer and gladden the heart and eye of the pilgrim, who, "through sorrows and dangers and tempests, has come and entered the heaven prepared as his home."

The redeemed of the Lord shall return and come to Zion with songs and everlasting praises: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Behold them coming at the blast of the last trumpet, from their dusty beds in the sides of the earth,—from their long sleep at the bottom of the ocean: "the earth shall cast out her dead," and "the sea shall give up its dead."

"Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be seen,
And gathered at the last."

"These are they who have come up out of great tribulation, and washed their robes and made them white in the blood of the Lamb."—See them marching up the gold-paved street, and casting their crowns at the feet of one taller and fairer than themselves. Hear them ascribing glory, and honor, and praise, and power, and dominion, to Him that sitteth on the throne, and to the Lamb, for ever and ever.

"There we'll range the fields of pleasure,
By our dear Redeemer's side,
Shouting glory, glory, glory!
While eternal ages glide."

What is now "real estate"? Those whose treasures and hearts were in this world, have received their just sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels"; and have been cast into "outer darkness"; while "the righteous shine forth as the sun in the kingdom of their Father." Who hath ears to hear, let him hear.

Would one who reads this know how he may secure a part in that inheritance, which is incorruptible, undefiled, and that fadeth not away?—

plead the blood shed for you, cast your soul on Him, and rest there. Seek, then, daily, by prayer and reading his word, and obeying its precepts, asking his Spirit's promised aid, to abide in Christ—to live henceforth a life of faith in him, to adorn his doctrines in all things, and to wait and watch for his appearing: "for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord."

Would you see an agent of this great King? Visit that humble dwelling,—see that child of poverty and afflictions, destitute of the necessities of life: that is an agent for Christ. This agent will receive your unnecessary and often burdensome property, and the Lord will credit it to you, and it will be safely invested in the Bank of Heaven,—and when you arrive there, those whom you thus relieve, will "receive you into everlasting habitations." Then you will receive both principal and interest. "He that giveth to the poor lendeth to the Lord, and he will repay that which he hath given." How much better to dispose of your property in this manner, than to store it away in your safes, or invest it in earth's "real estate."

See that careworn preacher.—A voice is constantly sounding in his ear, "Warn the wicked, that they perish not." How can he go? Shall he leave his family to suffer, while you can supply their wants, and bid him God-speed on his journey, and relieve his mind from anxiety on their account, and cause him to invoke the blessing of heaven on your head? You will lose nothing in the day of reckoning, by trusting this agent with the disposal of some of your goods. "Then shall the King say, Inasmuch as ye did it unto me." Seeing we look for such things, let us seek for an abundant entrance into that heavenly kingdom.

Newark, New Jersey.

(Original.) First and Second Death.

BY J. A. RIMONDS.

What is the first death? That which is appointed unto all men. Heb. ix. 17: "It is appointed unto all men once to die, but after this the judgment." Rom. v. 12: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men."—1 Cor. xv. 22: "For as in Adam all die."—Here then is a death appointed unto all men. This is the first death. But what does this death mean? Gen. iii. 19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Eccl. iii. 19: "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath." Eccl. xii. 7: "Then shall the dust return to the earth as it was, and the spirit (or breath) shall return unto God who gave it." Ps. civ. 29: "Thou hidest thy face, they are troubled, thou takest away their breath, they die, and they return to their dust." (This passage embraces the whole animal creation, man included.) Ps. cxlvi. 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." This death, then, means that which happeneth to man when his breath or spirit goeth forth, and his body returneth to the earth as it was, and his thoughts perish; or in other words it means the extinction or destruction of life: the end of the life we receive from Adam.

If this is the first death, what is the second? Without the first life, there could not be a first death; and without a first death, there could not be a second life; and without a second life, there could not be a second death.

Will all who have died once, have a second life? They will. 1 Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be made alive." John v. 28, 29: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Acts xxiv. 15: "And have hope towards God, which they themselves allow, that there shall be a resurrection of the dead; both of the just and the unjust."

Will all who have the second life be subject to the second death? They will not. Rev. ii. 11: "He that overcometh shall not be hurt of the second death." Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

Will any who receive the second life, die the second death? They will. Rev. xxii. 14, 15: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was

cast into the lake of fire." xxi. 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

What was the first death? It was the extinction of the first life, or the life we received from Adam. What will be the second death? It will be the extinction or destruction of the second life, or the life which the wicked receive when raised from the dead by Christ.

Bateria, Nov. 29, 1849.

(Original.) Forgiving Injuries.

BY GEO. W. BURNHAM.

Look at the example of our great Master, as recorded by Luke, xxiii. 34: "Then said Jesus, Father, forgive them; for they know not what they do." This was the spirit of our leader, as the infuriated mob were heaping every insult and indignity upon him which their cruel hearts could devise. And more: in his dying throes, after having been forsaken as it were of heaven and earth, he, upon receiving one short trembling petition from a poor condemned criminal, hanging by his side, cries out in the gushing of unfeeling love, Die in peace,—I have heard thy prayer.

Why, my own heart is stirred, as I call to mind the record of Jesus' love. Yea, I will strive for more of that disposition which ever beamed forth in his character on earth.—Remembering, that "if any man have not the spirit of Christ, he is none of his."

Brethren and sisters, it may do us good to consider the following passages on this important subject.—Matt. xi. 25, 26: "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father forgive your trespasses." Rom. xii. 19: "Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Matt. xviii. 21, 22: "How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him [Peter], I say not unto thee, Until seven times, but, Until seventy times seven." Luke xvii. 3, 4: Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent; thou shalt forgive him."

The motives to such a disposition you can read in the following texts.—Especially read them when you are tempted to retaliate an injury:—Luke vi. 30; Mark xi. 25; Eph. iv. 32; Col. iii. 13; Matt. v. 14; James v. 9. Behold the Judge standeth before the door.

(Original.) Divisions in the Church.

They are forbidden. 1 Cor. i. 10: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Cor. ii. 18; Paul condemns their coming together for contention. In 12th chapter, 24th and 25th verses, he shows, by an illustration of the human body, how unbecoming aschism is in the body of Christ, or the church.

It is contrary to the prayer of Christ—John xvii. 21-23: and to his ultimate purpose.—Jas. i. 16.

Divisions in the body are proof of carnality.—1 Cor. iii. 3.

Says Paul—Rom. xvi. 17—Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them."

GEO. W. BURNHAM.

Forgetting God.

The wicked shall be turned into hell, and all the nations that forget God.—Ps. ix. 17.

The nation of the Jews are a warning to us—they forsook and forgot God. See Isa. lxv. 11-15; 1 Cor. x. 7, 11.

Forgetting God is forgetting his covenant.—Deut. iv. 23, 2 Kings xvii. 38. His works.—Ps. lxxviii. 7, 11; Job. xii. 13. His benefits.—Ps. ciii. 2; His word.—Heb. xii. 6; James i. 25. Past deliverances.—Jud. viii. 38; Ps. lxxviii. 42. His power to deliver.—Isa. li. 13-15.

By what are men and women influenced to commit this sin?

1. By false teachers. See Jer. xlviii. 27. 2. By prosperity.—Deut. xxi. 12-14. How will

3d. *Licentia in suavitatem*.—Prov. ii. 17.—
In Ps. l. 22: "we have a warning to those who
forget God: May none of us forget it."

Geo. W. Burnham.

From Bro. S. Dilworth.

DEAR BRO. MARSH:—This earth, as it came
from the creating hand of its Almighty Maker,
arrayed in all its virgin beauty and innocence,
was pronounced "very good." But the conse-
quences of sin, in the form of the curse, soon
marred its short-lived beauty, destroyed its
youthful innocence, and wrote upon its then un-
wrinkled brow the sentence of its future dissolu-
tion. Since then it has passed through the vicis-
situdes of about six thousand years, which is gen-
erally supposed to be the allotted term of its ex-
istence, in its present defiled state; and the rap-
idly fulfilling signs which are the precursors of
the coming of its rightful owner, loudly proclaim
that he will shortly come and claim its already
tottering kingdoms as his own, and the uttermost
parts of it for his possession. Then will he
cleanse and purify it unto himself, and according
to his promise it will become a new earth, where
it shall dwell righteous ones, and in which there
shall be no more curse, neither any more utter
destruction; for the former things shall all pass
away: neither shall they come any more upon
the mind by reason of the more abundant glory
of God, which shall cover the earth as the waters
cover the face of the deep. Then will the earth
again be "very good." Its restored beauty and
lancence shall continue for evermore. For
there shall be nothing to hurt or destroy in all
God's holy mountain.

There everlasting spring abides,
And ever-blooming flowers;
While but an inch of time divides
This heavenly land from ours.

Oh, how consoling to the Christian pilgrims,
who are traveling through this sin-cursed, dreary
wilderness, to view by faith and anticipation the
exceeding great glory of that kingdom prepared
for them from the foundation of the world. And
although knowing that here they have no abiding
place, but are like their dear Lord and Master,
homeless ones, yet how cheering to know that
there they shall receive an inheritance that fa-
deth not away—a home in glory—those man-
sions which Christ has gone to prepare. There-
fore, seeing that this will be the glorious reward
of all those whom King Jesus delighteth to hon-
or, let us constantly praise his holy name, and
speak of the glory of his kingdom. And oh,
fellow Christian soldiers, let us fight on. Here
we may—we must—endure tribulation, but be of
good cheer, Jesus has made the trial and con-
quered. By an unwavering obedience, follow
closely in his footsteps. Do not look back, with
any desire of returning to the beggarly elements
of this world. Remember Lot's wife—press
forward—the crown of life is almost in view—
see that you are without spot and blameless, well
knowing that none but the pure in heart shall see
God to their joy. Fight the good fight of faith,
and by a patient, constant and untiring continu-
ance in well doing, work out your own salvation;
thus making your calling and your election sure.
Do not murmur at the scoffs of your enemies.
You are not of this world; if you were, then
would the world love you as its own. Christ
has chosen you out of the world; therefore the
world hateth you. It hated, reviled and cruci-
fied your Master, who knew no sin, neither was
guile found in his mouth. Thus it has done to
him,—thus it shall do to you. Ye shall be hated
of all ungodly men for my name's sake. But
blessed are ye when ye are persecuted for right-
eousness' sake, for your reward (if ye faint not)
shall be the glorious and everlasting kingdom of
heaven, the exceeding riches and glory of which
eye hath not seen, neither would it have entered
into the heart of man to conceive, had not God
in his abundant goodness revealed them unto us
by his Spirit. How good and how great the
gift! How condescending the Giver! How
unworthy the recipients! Will you continue
any longer in sin? God forbid: for by his
mercies would I beseech you, brethren, freely
to present your bodies a living sacrifice, holy
and acceptable unto God, which is your reason-
able service. And be not conformed to this
world, but be ye transformed by the renewing
of your minds; and by walking in every good
word and work. So will you fear none of those
things which are coming upon the world. God's
judgments have been and still are abroad in the
land, but all that has yet come is only the be-
ginning of sorrows. Still it has caused men's
hearts to be taking them when looking after the
things which have come and are coming upon
the earth. But we, with joy, lift up our hearts,
knowing that the hour of our redemption draw-
eth nigh. The Judge stands before the door.

nations of the earth, and they will be made to
drink it to the dregs. This will be the closing
scene of sin's career—the final end of the gos-
pel dispensation—the ushering in of that sublime
day of clouds and thick darkness in which the
Lord shall stand up to judge the people. Then
woe unto the wicked, for it shall be ill with him,
for death, the reward of his actions, shall be giv-
en to him, and his wickedness shall come to an
end. But the righteous shall be blessed, for it
shall be well with them; for they shall eat of the
fruit of their doings, and be made the happy
participators of eternal life. For this reward,
let us patiently wait, whatever troubles may be-
tide, and until we receive it, may each of us be
ever ready to say: "Although the fig-tree shall
not blossom, neither shall fruit be in the vines,
the labor of the olive shall fail, and the fields
shall yield no meat; the flock shall be cut off
from the fold, and there shall be no herd in the
stall, yet I will rejoice in the Lord; I will joy
in the God of my salvation."

Darlington, C. W., Nov. 21, 1849.

From Bro. J. Wilson.

DEAR BRO. MARSH:—I am now in Carver,
near the landing-place of our forefathers; and a
beautiful prospect it is as I ever beheld at any
seaport town in my life. This is a sand and
gravel soil, free from stone—a very pleasant
place, but oh, the cause of religion runs very
low here. There are in Kingston, Carver and
Plymouth a few struggling hard to live, but they
have little preaching of the gospel of the king-
dom; but they are good hearers, for they
are, like Peter at the house of Cornelius, "read-
y to hear what God has commanded" men to
preach.

I am sorry that some of our brethren are
brought to such a straight that they are ashamed
of us before men, and seem to wish that we
would take a new name. Now I am not tena-
cious about the name "Millerite," neither is it
the desire of Brother Miller that we should be
so called; for it is a name given us by our ene-
mies, for a mark of reproach; just as the name
Christian was given the disciples, at Antioch;
and also the name Adventists. If it was got up
distinctly for our brethren who differ from us on
the sleep of the dead, I would not wish to intrude
on them by using their name, which some think
the character of our doctrine keeps them out of
the fellowship of the churches, that is so much
desired by some: I would therefore, as an indi-
vidual, willingly gratify such brethren by not
taking the name Millerite, or Adventist, but
would be called a Bibleite, which I think better
agrees with the doctrine I believe and preach.—
Not that I do not love Brother Miller, whom I
never saw, for I esteem him as one blessed of
God, and love him as such, believing that he has
been the means, in the hand of God, of bringing
more light out of the Bible in ten years past,
than has been brought out of it by all others for
three hundred years before. But after all, I do
not think he has got all the light out yet; for I
think some others may have dug some gold of
the same gold-mine. We have all been digging,
and after all, I think there will be some gems
left to be presented to the inhabitants of the re-
newed earth.

I wish to say a word to Brother L. E. Jones,
whose letters in the Herald have produced these
broken remarks. My acquaintance with him
last year, and his kindness towards me, at his
house, in Brooklyn, and in the city of New York,
has endeared him to me. He is a good brother
in the Lord, and I expect always to delight in
holding him as such. I have no conditional love
—that is, if you will believe as I do, I will love
you; but if you will not, I will be your enemy.
I have no sectarian love. He that loves God
and keeps his commandments, is my brother,
without asking to what sect, or where he belongs.
I have preached in a number of Baptist meet-
ing-houses, as well as those belonging to other deno-
minations, but not on condition that I should not
express my honest sentiments of the Bible; for
they expected to hear them, and often have re-
quested that I should preach my present views,
that they might judge between what they are
now, and what they were, twenty years ago.

Christian friendship is good, and very valu-
able; but when I am called to sacrifice my hon-
est convictions of truth for them, I make a very
poor bargain; it is a dead loss; for a fellowship
produced by such a demand, is, in my opinion,
good for nothing; but is very near akin to hy-
pocrisy.

I will say to my brethren, far and near, that I
never experimentally knew, after preaching
thirty-six years, what Christ meant when he
said: "If the Son make you free, ye are free in-
deed," until, through the blessing of God, I got
rid of my former traditions, and was converted
to the doctrine of the resurrection of Christ the

sleep of the dead until the resurrection, and the
final cessation of all the enemies of God after
the second death—all of which I as strongly be-
lieve, (and to me, with its good evidence from
the Bible) as that Jesus Christ died for sinners
on Calvary.

JOSEPH WILSON,
A Bible-ite.

Carver, Nov. 22, 1849.

From Bro. D. T. Taylor, Jr.

BRO. MARSH:—Methinks the adjustment of dif-
ficulties, so amicably performed at Homer, has
given a new impetus to the blessed cause of our
coming Redeemer. It is truly cheering to hear
of revivals among the brethren. O let us live
in peace, and with a moral courage and mag-
nanimity of soul worthy of the Christian, uncon-
promisingly stand for the mighty truth; and lift-
ing our standard on high, with swelling voices,
herald in unison the rapid approach of the morn-
ing of Zion's glory. Soon he that shall come will
come, and will not always tarry. Soon, from
the night of death, will come the brightness of
the resurrection. Soon from the deep-gathered
gloom of wasting time shall come the dazzling
splendor of that glorious day, whose light shall
be the Sun of Righteousness—the Lamb in his
beauty. Soon shall the weary, militant mem-
bers of Christ, be at rest—the everlasting doors
fly open wide to let the King of Glory in, with
all his ransomed, triumphant ones; and the long,
long parted by time, and death's relentless hand,
meet again to part no more forever. Eternal
honor and glory be to him who hath begotten us
unto so blessed a hope. Truly we are a highly
favored people, and our inheritance with its pos-
sessions yet to share a brilliant destiny; for when
the saved of God shall have been immortalized,
and the earth undergone its last baptism of fire,
both shall then put on the last adorning, and be
saturated with the uncreated, essential "bright-
ness of the Lord's glory." May we prove our-
selves worthy of the hope, and be as true to it as
it will be to us. Amen.

I am once more at home, after an absence of
nearly six months, and tour of twenty-one hun-
dred miles, in Connecticut, Massachusetts and
Vermont, over hill and through vale, through
storm and burning sunshine, in weal and in woe;
endeavoring to preach the blessed gospel. As I
nearly my earthly home, and when crossing the
mountains, the beautiful Lake Champlain met
my eye, reposing in the sun-light, calm as a sea
of glass; the thought of rest and the greeting
of dear friends, filled my gushing eyes with
tears. And if this, thought I, creates joy, what
intense rapture must thrill through the breast of
the lonely pilgrim on life's dreary way, when,
having passed safely across the desert waste, he
stands at last upon "the height that bounds the
promised land," and views the endless kingdom
spread out like a beautiful landscape before him!
O, I "wept for very grief of gladness," praising
still the blessed Giver.

God has been good to me the past summer:
saving me from "the pestilence," though oft ex-
posed, giving me friends everywhere, and crown-
ing me with his light, and life, and love. And
to those noble, kind-hearted friends and kindred
spirits among whom I have labored; who have
supplied all my wants, and ministered to my ne-
cessities, &c., I would return ten thousand thanks,
and commending them to God, bid them remem-
ber that "inasmuch as they have done it unto
one of the least of these, they have done it unto
Jesus," and "shall not lose their reward." God
bless them forever. They will live in my heart,
sharing in my feeble prayers and friendships,
till life ends: "Brethren, pray for us," and
may we all soon meet in the Paradise of God.

D. T. TAYLOR, JR.

Rouses Point, Nov. 20, 1849.

From Bro. N. Childs.

BRO. MARSH—DEAR SIR:—"If a man die,
shall he live again?" About eight years since,
I attended a course of lectures, delivered by Wm.
Miller, upon the second Advent of our Savior;
and after a careful investigation, I became con-
vinced of its truthfulness, and heartily embraced
it, with joy to my soul. Soon after, Bro. French
came into our place, and advocated Bro. Miller's
views, and also preached upon the state of the
dead, between death and the resurrection, which
he undertook to prove, was unconvincing, and of
course the destruction of the wicked, which I
assure you was not very pleasing to me, as well
as to many others who heard him. We soon
pitched battle with him upon the subject. We
brought forth our strong arguments, and he his;
and the battle waxed hotter and hotter, until
many were offended; and what vexed us the
most was, he would produce so many passages
in support of his argument, more than we could
refute. Among other passages, he quoted the one which
reads: "The introduction of this letter. Well,

said I, that was his body; but said he, does it read,
if a man's body dies, shall his dead body live
again? I then began to query with asking my-
self the question: if a man's body only dies and
his soul does not, how can it be said the man is
really dead? and also, of what consequence can
a resurrection be to me, if my body only dies,
and my soul passes immediately into heaven or
some happy place? By this time I began to see
my mistake, and I confessed it like an honest
person. From that day to this I have been per-
fectly satisfied that there is neither knowledge
nor wisdom nor device in the grave to which we
hasten. Amen. I have no choice about it; other-
wise than it is God's choice; and to me it looks
just like God.

Some I perceive are, amazingly tried with us
for so believing and thus teaching, and are ready
to say unto us, you have robbed us of our good
name, I wish you would take some other name,
&c. Now we have as good a right to the name
Adventist as they have, and we consider ourselves
as strong in the faith as they are. Perhaps our
belief is not so popular as theirs, nevertheless the
truth and the truth alone will stand and sanctify.

If there are any who cannot travel with me
on account of my faith, or belief, all I have to
say is, you take the right and I will the left, or
vice versa. I am independent about these things.
When a person is hard pressed with arguments,
he must either yield, or become sorely troubled
in consequence of it. Of what use is it for a
person to dabble with the truth by asserting that
such an one says the breath is the soul? God
breathed into man the breath of life, and he be-
came a living soul. Amen. Man can destroy
the body, but he cannot prevent a resurrection,
but God can. Likewise it is enormous for a per-
son to say, that any part of the word of the Lord
was indicted, while in a backslidden state, because
it did not suit his notions. A wrong starting
point, or a slimy base, is always calculated to
keep a person in the fog. Man is a compound
of soul or body and spirit, which constitute the
person, but he cannot exist with the lack of either.

Yours, &c., B. N. CHILDS.

Worcester, Mass., Nov. 20, 1849.

Foreign News.

ITALY.

We hear from Rome that the Pope was ex-
pected there on the 21st inst.

The large levy of troops going on in Lombardy,
is causing great discontent. All who are able to
fly are doing so. Rome was quiet on the 14th,
and the Pope shortly expected.

BELGIUM.

A treaty of navigation, between France and
Belgium, has lately been signed by Gen d'Haut-
poul and M. Firmin Rogier.

MOROCCO.

It is positively stated that the dispute between
France and Morocco has been settled, by the
Emperor conceding all the points demanded.

AUSTRIA.

The most important news from Austria is the
sudden change of the cabinet to a sort of free
trade policy. An offer has been made to Prussia
to form a Zollverein, including Austria; and the
Berlin cabinet rather retreats from the proposal.
However, some modification of the import duties
into Austria appears now to be generally antici-
pated.

PRUSSIA.

There is little news from Berlin, except the
more developed intention of Prussia to withdraw
her forces from the Duchies, and to avoid any
further interference in the Schleswig Holstein
affair. After the repeated predictions we have
made that Germany would sooner or later per-
ceive the folly and hopelessness of this quarrel,
we rejoice greatly at the returning good sense of
the Germans. The parties in the Duchies who
have chiefly promoted the war, seem, however,
as adverse as they ever were, to allow a peaceful
termination of the dispute to be brought about.

GERMANY.

The Diet of Sax Meiningen have approved of
the adhesion, without reserve, of the Duchy to
the alliance of the three Kings.

INDIA AND CHINA.

In consequence of renewed plotting by the
rebel chief, Chuttee Singh, his four sons and many
other of the Sikh leaders, who took an active
part in the late insurrection, the whole of them
have been surprised and seized by the orders of
Lord Dalhousie, at Umritsar, Lahore, and other
places, and henceforth they are to be rigorously
confined within the walls of a prison.
The Punjab and Peshawar, India, the whole
of India, is in a state of profound tranquillity,
and the imprisonment of the rebel chiefs is the best
guaranty of its continuance. There has been
as yet, no disturbance with the Chinese, as was
anticipated.

Prophecy on Mount Olivet.

(Continued.)

In our remarks last week on this most interesting prophecy, we had reached the point where the Son of man is seated on his throne of glory, dispensing justice to the assembled nations of the earth. Our object in further prosecuting this investigation is in the next place to contemplate the exceeding great reward of the true heirs of the Kingdom.

Matt. xxv. 34. Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Prior to this time, the "blessed of the Father" had only been heirs, but now they are to become inheritors, actual possessors of the Kingdom. Truly their reward will be great. But great as it will be, none will possess it but lawful heirs, such as in this life of trial shall have become heirs of God and joint heirs with Jesus Christ. And none are heirs but those who have the spirit of Christ, do his commandments, and suffer with him; or, as James teaches, though they may be the poor of this world, yet if they are rich in faith, they are heirs of the kingdom which God has prepared for those who love him.

Christian, is your title to the Kingdom good, undisputed? If so, you are rich indeed, and have the best of reasons for lifting up your drooping head, and rejoicing with unspeakable joy. But if your claim to this great, this priceless treasure, is spurious, you should be alarmed, and speedily secure a title that will not fail you; that will bear the strict scrutiny of the high court of heaven; for if, on the day of trial, your title shall prove defective, you will be forever ruined; there will be no chance for an appeal, or time to secure a good title, but your all will be irretrievably lost.

O how many professors of religion vainly think they can now

— read their title clear
To mansions in the skies;

when, in fact, they lack nearly every characteristic of an heir of the Kingdom. Some depend upon their morality; others on their church connection; others, on their correctness in theory; others on their works.—Mistaken souls! They do not seem to know that "if any man have not the spirit of Christ, he is none of his;" and that "without faith it is impossible to please God." Alas, how great will be the disappointment of such, when the true heirs shall be welcomed, by the Lord, to the city of his glorious kingdom. Oh, that those whose titles are spurious, would be wise and secure a good one now, that, when the kingdom shall come, they, with all the true heirs may "have right to the tree of life, and enter through the gates into the city," the glorious capital of the Kingdom.

This being heirs of the Kingdom here, and inheriting it at the coming of Christ, is conclusive evidence that "flesh and blood," or man in his mortal state, "cannot inherit the kingdom;" consequently the kingdom does not yet exist, or has not yet come, as the sects hold.

This kingdom was prepared for the saints from the foundation of the world; and was nothing less nor more than the Earth in its pristine beauty and native loveliness, with its beasts, its birds, its fishes, its creeping things; its trees, and plants, and flowers, and rivers, and vernal plains, and garden of the Lord, with the happy pair in it, that constituted the kingdom prepared for the "blessed of the Father." It was prepared from the foundation, or at the creation, of the world; which, when finished, and spread out in its unsullied and native glory, the All-wise Creator pronounced good; and on beholding which, the morning stars sang together, and the sons of God shouted for joy.

This is the kingdom that God, in his benevolence, prepared for his saints, or those that love him. But in consequence of the transgression of Adam, the first king, the kingdom was wrested from the rightful possessors, and given into the hands of wicked and oppressive rulers, who have long trodden down the earth, and drenched its plains with the blood of unnumbered millions slain. The curse also has come upon the earth, the sea, the atmosphere, and every thing on which man subsists—so that disease and death meet him on every hand, where, before the all, health and life were found in rich abundance. Alas! how sad have been the consequences of the transgression of the first happy pair. But so it is, and will be, only worse and worse, until the Son of man shall come in his glory, and restore the long

greatness and glory. When the Lord shall come and perform this great and good work, then the heavens and earth will be made new; the atmosphere and the water will be restored to their original pure and healthful state. The dispositions of the now ferocious beasts will be changed so that nothing will hurt or destroy in all the holy mountain or kingdom of God. In a word, all things will be made new, and there will be no more curse. Every thing as at the first, will be good. The Paradise of God, with its river and its tree of life, and the New Jerusalem, with its jasper walls, pearly gates, golden streets, and throne of God and the Lamb, will constitute a part of this restored kingdom. And when it shall be perfected, then will the King say to the heirs of the Kingdom: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. It will no more be wrested from them, but they will possess it forever, even forever. Then they will see the face of their merciful God and most benevolent Father, who, on account of their sins, has long been hid from their sight.

John, in his banishment on the Isle of Patmos, saw in vision this kingdom restored; and attempting a description of its glories, he says:

And I saw a new heaven and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. Rev. xxi. 1-5.

O, ye suffering, despaired, holy, believing and waiting children of the Lord, these exceeding great and precious promises are for your consolation.—Lay hold on them with unwavering confidence, and rejoice in the blessed assurance that soon they will be fulfilled to you: for the Lord will come, and say unto you: Come, ye blessed of my Father, inherit this Kingdom.

And you, poor, perishing sinner; and you, graceless professor of religion—we do most earnestly entreat to look at the riches, happiness, life, and glories of this Kingdom, and see what you may gain by bowing in humble submission to the cross; by confessing Christ, in all your words, works and faith, before men; and what you will forever lose by continuing in unbelief and sin. O be wise, and choose the way of life—lay up for yourselves a treasure in this everlasting kingdom, which will soon come in all its glory, and be given to the people of the saints of the Most High.

Desire for the Return of the Lord.

The people of God have ever desired the coming of the Lord in his glory. Hence Job said: "I shall see him for myself, and my eyes shall behold him." Abraham, with other worthies, "desired that better country." David would be satisfied when he should awake in the likeness of the Lord. Isaiah prayed that the Lord would "rend the heavens and come down." Daniel rests in the blessed hope of standing in his lot with the saints at the standing up of Michael. Paul loved the appearing of Christ. Peter earnestly desired the coming of the day of God. John prayed: "Come, Lord Jesus." And the prayer of every true Christian has been: "Let thy Kingdom come."

But such is not the desire and prayer of the church now. And why is it so? And why such an aversion to the doctrine of the near coming of the Lord, as is everywhere manifested in his professed church? The answer, in part if not fully, may be found in a want of preparation to meet him; but the chief cause, we think, lies in the corrupt faith of the church, which makes the coming of Christ unnecessary, and, as an unavoidable consequence, takes away the desire for him to come. That we judge correctly in this case, the following reference to some of the items of the faith of the church will fully show.

If it is true, as the church holds, that the saints at death pass immediately into paradise or heaven, to behold their glorious Lord; then certainly they can have no rational desire for him to come, here, that they might see him.

If it is true, as the church believes, that the Lord

reason why they should desire him to come to give them their crowns.

If, as the church believes, all men have immortal souls, and will necessarily exist eternally; then they cannot consistently desire the Lord to come for the purpose of giving to his people immortality and eternal life.

If, as the church holds, the inner, or real man, or being, of the good, instead of falling under the power of death, rise triumphant over death at the dissolution of the body; then there can be no just grounds for a desire for the Lord to come to raise them from the dead.

If the heaven, or eternal home of the saints, as the church think, is already existing far above the skies; then it is absurd to desire the Lord to come from that home, to cleanse and fit up this earth for that purpose.

Do sinners, at death, receive their reward, or enter upon their punishment, as the popular faith supposes? Then there can be no reason why the Lord should come to mete out to them their doom.

Do friends meet in heaven at death, as the theology of the day teaches? Then there can be no good reason assigned for desiring the Lord to come to gather them into each other's happy society.

Finally, taking into consideration the erroneous belief of the church on these several important points together with their equally absurd views about the conversion of the world, and its kindred dogmas, and we can see the most satisfactory reasons why she has no desire for the return of the Lord. Her faith in many of its fundamental points, is incompatible with such a desire, while it is the spontaneous production of the true faith, which creates in the soul of the happy possessor the most ardent desire for the coming of the Lord.

The grounds of this desire will be seen when we understand from the Scriptures that instead of the saints beholding Christ at death, from that time they sleep in Jesus, and will not see him until they awake in his likeness in the first resurrection, at his coming. That they will not receive the crown of righteousness until his appearing. That they will not receive immortality and eternal life until the coming of the Lord. That this earth is destined to be their eternal abode, but will continue under the curse, until the Lord shall come and make it new, and fill it with righteousness and glory, and give it to his people for an everlasting inheritance. That sinners will continue to oppose the government of God, oppress his people and tread down the earth, until he, whose right it is, shall come, and destroy them, and set up his peaceful and righteous kingdom, under the whole heavens. And that friends who have been united to each other by the sacred ties of Christian affection, but long separated by the ruthless hand of death, will not meet again until they shall be raised from the dead, and be gathered from the four quarters of the globe by angels, to sit down with Abraham, Isaac and Jacob, in the Kingdom of God.—According to this faith, and notwithstanding that instead of the world being converted, evil men and seducers will increase in numbers and wickedness until the Lord shall come; we can see the very best of reasons for desiring his return.

According to this view of the matter, this want of a desire for, and opposition to the coming of the Lord, so manifest in the church, have their origin in a corrupt faith; while an ardent desire and a warm love for his appearing, are the spontaneous fruits of the true faith. Where the true faith is found in lively exercise, this ardent desire exists; but it is wanting where error or a false faith holds dominion. Then, if we would create this desire where it does not now exist, the way to do it is plain: remove error, and hold up the truth, and the work is done, for all who gladly receive and obey the truth. They readily see why the Lord should come, and in accordance with their faith, and that of every Bible saint, their ardent desire goes out in fervent and daily prayer: Come, Lord Jesus.

LECTURES ON THE PROPHECIES, &c.—Last Sabbath, Bro. E. R. Pinney commenced a course of lectures in this city, on the purpose of God in creating the world, plan of redemption, and the time of the fulfillment of the prophecies, concerning the appearing of Christ and his kingdom.

A large and deeply interested audience were in attendance at the first lecture; and from the nature of the subjects for future lectures, we may safely promise all who will attend, that they will have an opportunity of being richly repaid for their attendance.

We hope our brethren in the country will endeavor to avail themselves of the benefit of these lectures; and that we all shall try and bring as many with us to bear them as we can, who do not steadily meet with us. Let us make one more united ef-

A Good Time Coming.

This motto is virtually, if not in fact, inscribed upon every Reformer's banner. They are all dissatisfied with the present state of things, and are desiring, if not laboring, to make them better. But every man, or sect, or party, has a way to accomplish this desirable work.

The Politician thinks to bring about this good time, by the universal triumph of the principles of Monarchy, or Republicanism, as the case may be.

The hundreds of religious sects, from the Catholics down to the Mormons, are each looking for this better time to be ushered in on a principle peculiar to their respective creeds.

The Moralists are confident that they are the favored agents designated to accomplish this good work.

And now, the last plan for bringing in this long-looked-for, and now greatly-desired by all parties, good time, is expressed in the following anti-slavery resolution said to have been passed at a recent anti-slavery meeting at Oberlin Ohio:

"Resolved, That this convention is full of joy at the declining state of American religion, as seen in the absence of revivals, the drooping condition of all the popular churches, and the utter extinction of many of them; the small number of candidates for the ministry, at the theological seminaries; and the frequency with which the ministers escape from the sectarian pulpit into less mischievous and far more honest and laudible occupations. And we cannot but hope and pray, that as its terrible sacraments on the hearts, the hopes and happiness of millions of slaves, whose enslavement it has so long sanctified by its fellowship, its sermons, and its prayers, shall end, and it shall sink into a speedy and ignominious grave, that then it shall be followed by the coming of the kingdom of righteousness and peace, when man shall no longer lift up the sword or the shackle against his fellow man, when a slave or a slaveholder shall no more be known; and when, emphatically, every man in every face shall meet a brother and a friend."

Now this, to many, is almost, if not quite, a blasphemous resolution, because it aims a fatal thrust at "American religion," supposing it to be identical with the religion of Christ. But this is not the fact; for the one is oppressive, unjust and cruel, in its character, and was from the pit; while the other is founded on the principles of equity, righteousness, liberty and truth, and was from above. The one joins hands with men-stealers, women-whippers, marriage-covenant-breakers, and takes under its fostering care all the abominations of sectarian selfishness, and dark crimes of American slavery; while the other washes its pure hands from all these things.

But whether the resolution identifies the two religions or not, we leave others to judge; but if this was the design of its authors, we tell them they are awfully mistaken as those are whose false religions they hope to see annihilated. And moreover, though this "American religion," with every other false, hypocritical religion, will soon "sink into an ignominious grave," the means by which it will be accomplished will be widely different from what the resolution and the anti-slavery folks generally suppose.

The good time will come very soon, but not by monarchial, republican, moral, sectarian, scientific, or anti-slavery principles; but by the coming of the Lord of glory, the King of kings, who will destroy with the sword of his mouth, all of these corrupt systems and those who uphold them, and set up his everlasting "kingdom of righteousness and peace" under the whole heavens. When this shall take place, then the "good time" will have come, and not till then. And we thank God that we are not left in fearful doubt in this important matter, as all those wild and conflicting theories are; for we not only know from the word of the Lord on what principle this good time will come, but that it is now actually "nigh, even at the door;" and we hail its sure approach with joy, and exclaim as we see it drawing nearer and nearer, Let thy Kingdom come!

PERSONALITIES, of a criminal character, should be studiously avoided by christian dissenters. Their duty is, and aim should be, to investigate doctrines, and not each other's character. We have designed and still design, to exclude from our columns every thing of a personal nature, which is calculated to stir up carnal strife. Though we have unintentionally departed from this rule, in a case now on hand, we nevertheless assure all that so soon as that case shall be equitably disposed of, we shall keep a vigilant watch against all such things in the future. Our columns are freely and fully open to the proper investigation of all Bible doctrines; but closed to metaphysical ramblings and all personal litigation.

to preserve inviolate this good rule? We trust they will.

While on this subject, we will say that in the investigation of any subject, all witty, tart, or humorous expressions, which are calculated to throw upon our opponent or his sentiments, contempt or ridicule; or create the spirit of levity in the minds of our readers—should be avoided. Such things will become a *christian* disputant, and he will avoid them when he sees their evil tendency. *Sound speech*, that cannot be gainsayed, should ever characterize all our communications, verbal and written, and especially the latter.

Velocity of the Electrical Wave.

"According to recent experiments made at the Cincinnati Observatory, by Professor Mitchell, the velocity of the electrical current along the wires of the magnetic telegraph, is 23,524 miles per second. The experiments were made from Cincinnati to Pittsburgh, a distance of 607 miles. In this distance it was ascertained within *ten thousandths of a second*, that the electrical wave occupied only *four tens of thousandths of a second*. Were there a line of telegraph encircling the globe, the electrical current could pass from one end to the other in less than a *second of time*. This is the messenger now employed, both in Europe and America, to convey intelligence from one country or city to another.—Through this medium it is highly probable that much will be done in the civilization and evangelization of the world; but it will require the united action of the advocates of Christianity to make it subservient to these noble ends.—*Gospel Herald*.

The lightning velocity with which knowledge is now conveyed from place to place, is almost incredible; even to those the most familiar with the facts in the case. Had the most scientific and experienced men, of but a few years past, said that such things were practicable, and would ultimately become a reality, they would have been hooted as wild theorists, or madmen. But incredible as it might have appeared to finite minds, the Infinite Mind, more than thousand years ago, we think, saw, and clearly predicted this very state of things. In speaking of the last days, by his prophet Daniel, he says:—"Many shall run to and fro, and knowledge shall be increased." *Many do run from place to place, with the swift speed of the railroad car, and steamboat; and knowledge has so increased, as to enable man to make the lightning his humble agent in conveying knowledge from place to place. Truly, God has justified his word, and in so doing has given us the strongest assurance that the last days have come—the end of all sublimity things is near—the coming of the Son of man is at the door.*

Why does the Herald, as well as all who are vainly looking for the conversion of the world, think that "through this medium (the telegraph) it is highly probable that much will be done in the civilization and evangelization of the world"? Certainly such an important conclusion is no where justified either by analogy or the word of the Lord; and certainly there is nothing the telegraph has yet done that promises any such results. What have other great improvements done towards evangelizing the world? Nothing. But they have not only served greatly to retard that work, but have become systems or engines of oppression to the poor, and of wealth and pride to those who control them. And what has the wonderful telegraph yet done, or promised to do, towards evangelizing the world? Nothing. But it has, we think, perfected the great and last system of monopoly and oppression by which the rich will more effectually grind down the faces of the poor.

What has hitherto been the work of the wonderful telegraph? Has it been made subservient to the cause of God? We have yet to learn one instance where it has. Though it may be conducted on what the world calls honorable principles; yet it is well known that it has created another monopoly, oppressive in its general tendency; and is chiefly devoted to the unholy interests of speculators, worldly-minded, money-loving and honor-seeking men of this world. Such men have ever turned every improvement to their unholy account, and will continue to do so until the corruption of the world will call for vengeance from an offended God. That time, and not the conversion of the world, is near; and the voice of warning mercy loudly calls on us all to be ready to meet the dread day.

☞ We have received a supply of "200 Stories for Children," compiled by T. M. Preble, a minister of the Gospel of Christ. It is a work that should be in every family where there are children.

☞ E. R. Pinney resides No. 11 Gibbs Street, corner of Summit.

Perplexity of Nations.

According to the Savior's prediction on Mount Olivet, "distress of nations and perplexity," were to be among the prominent signs of his coming, in the last days. We have accordingly expressed our conviction that the latter of these signs was now being fulfilled in the perplexities of the nations of Europe; and especially those which have grown out of the interference of France in the affairs of the Pope. That we have not judged incorrectly in this matter, is demonstrated by the following humorous yet truthful remarks from Punch, a celebrated London paper.

In for it—How to get out of it.

Once on a time there was a gentleman who won an elephant in a raffle. It was a very fine elephant, and very cheap at the price the gentleman paid for his chance.

But the gentleman had no place to put it in. Nobody would take it off his hands. He couldn't afford to feed it. He was afraid of the law if he turned it loose in the streets.

He was too humane to let it starve. He was afraid to shoot it. In short, he was in a perplexity very natural to a man with—moderate means, a small house, common feelings of humanity—and, an elephant.

France has won her elephant at Rome. She has brought back the Pope. She is at her wit's end what to do with him. She can't abet the Pope and Cardinals, because she interfered in the cause of liberty.

She can't abet the republicans, because she interfered in the cause of the Pope and the Cardinals. She can't act with Austria, because Austria is absolutist.

She can't act with Austria, because France is conservative and peaceful.

She can't continue her army in Rome, because it is not treated with respect.

She can't withdraw her army from Rome, because that would be to stultify herself.

She can't go forward, because she insisted on the Roman people going backward.

She can't go backward, because the French people insist on her going forward.

She can't choose the wrong, because public opinion forces her to the right.

She can't choose the right, because her own dishonesty has forced her to the wrong.

In one word, she is on the horns of a dilemma, and the more she twists, the more sharply she feels the points on which she is impaled, like a cockchafer in a cabinet, for inspection of the curious in the lighter and more whirling species of political entomology.

Poor France—will nobody take her precious bargain off her hands? Rome is the bottle imp. She bought it dear enough, but can't get rid of 'it at any price.'

As a Snare shall it Come.

"As a snare shall it come on all them that dwell on the face of the whole earth."—*Luke xli. 25.*

(Continued.)

The procrastinating doctrines of those termed Adventists, are another, and most effectual means, of bringing the day as a snare upon the world.

Many have drawn back from the truth, and from the fulfillment of those scriptures which were intended to be, the most perfect demonstration of the end being near, even at the door.

Some doubt whether the "midnight cry" of Matt. xxv. 6 has been fulfilled,—hence, place it in the future, and all that succeeds it in the parable. Some look for its fulfillment previous to the coming of Christ; and others afterward. The absurdity of the latter view, will, we think, be made abundantly manifest by an examination of the events to be fulfilled after the cry is given. Which events, if to be fulfilled before the coming of Christ, will show the folly of expecting him soon, unless the Omnipotence of God should be exerted in order to a speedy fulfillment,—which is nowhere promised, and contrary to all analogy of the past.

On examining the parable, we perceive,—

1st. A cry is to be given, definite in its character, and that will arouse every backsliding soul—every foolish virgin, as well as the wise.

2d. They trim their lamps.

3d. They discovered their lamps (margin) going out. They began to burn dim, and shine less and less; by which they saw they were out of oil.

4th. They apply to the wise virgins for oil, but do not receive.

5th. They go back (out from among us, because they were not of us), to buy oil.

6th. And while they are gone, the Bridegroom comes.

Now that these events cannot be fulfilled after Christ shall come, is evident to all. One fact will settle it. We are taught in this parable, that after the cry is given, they lose their faith, and separate from the wise virgins. Query—Will any one lose his faith in Christ's coming, after he has come? Impossible! Hence, whether the event be past, or future, it must be fulfilled previous to the Lord's coming.

Now this parable has been fulfilled down to the event of the coming of the bridegroom, or Christ. The cry was the typical argument, terminating on the tenth of the seventh month in 1844. It aroused every virgin—they trimmed their lamps—the time passed—Jesus did not come,—and then what? Why, they went back. They lost their faith in the speedy coming of Christ. They could not endure the trial of their faith; but being stony ground hearers, they endured only for a while; but when the sum of persecution arose, having no root in themselves, they withered.

This separation of the wise and foolish virgins has been going on for the last five years, and will continue till Christ comes.

But I trust the work is about accomplished. I look upon the remnant, and ask, as did Lot of Zoar, "Is it not a little one?"—a little flock,—and with anguished spirit cry, Spare the remnant, Lord.

What a perfect fulfillment God has given of this parable.—And if the fulfillment already given will not satisfy the unbelief of men, I cannot conceive how God can satisfy them, without the intervention of a miracle.

The same reasoning that would lead us to doubt the fulfillment of this, would lead us to doubt the fulfillment of any, and every vision of Daniel, or John. Should I doubt one, I should doubt both.

I entreat of you, my brethren, avoid this unbelief, and place no event between you and Christ's coming, lest that very event should prove the means of bringing that day as a snare upon your own soul.

Others there are who doubt the fulfillment of the signs of Christ's coming, and the end of the world, as given in Matt. xxiv. 29.

Christ told his disciples the first sign of his coming—the darkening of the sun,—should take place "In those days, after that tribulation," (see Mark xiii. 24).—Matthew says, "IMMEDIATELY after the tribulation of those days." The days referred to were the 1260 years that the saints were to be given into the hands of the papal power, and it was to "weat them out."

Those days ended in 1798. The tribulation of those days ended about 1709. After which, as all church history concurs, there was no general persecution of the church by that power. Yet, there were cases of a local character, though quite limited. The last on record was in 1779.

These facts fix the point for the fulfillment of the first sign between 1779 and 1798; and, according to the record by Matthew, "immediately" after the first date. Now it matters not how many times the sun might have been darkened before or since this period.—To fill the prophecy, and answer as a sign of his coming being near, it must be darkened during this period, at the very point of time named by the great prophet, 1800 years before. We turn to history, and we find the sun was supernaturally darkened at this very point of time—on the 19th day of May, 1780.

A more exact, literal, and perfect fulfillment of a prophecy, in time and manner, never was known.—And yet some doubt.

Others doubt the fulfillment of the events marking the time of the end, as given in Dan. xi. 40.—And are looking for the Autocrat of Russia to fulfill it.

Some are doubting whether the two-horned and image beasts of Rev. xiii. 11-14 are fulfilled.

Others, still, are looking for a time of great trouble before the Savior comes, and quote as proof Dan. xii. 1; Matt. xxiv. 30; Rev. i. 7, and the great battle of Rev. xvi. 11-21.

Now let us briefly look at these scriptures, and see if they teach such a doctrine. To my own mind they teach the opposite.

"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time."—Dan. xii. 1. Now when is this time of trouble? It is when Michael (Jesus Christ) stands up (i. e., reigns, see Dan. xi. 3, 33). When does Jesus reign? After the seventh trumpet sounds, and Jesus comes.—Rev. xi. 15. And then is the time of trouble to the wicked. Yes, he will come in power, revealed from heaven in flaming fire, to take vengeance on his enemies.

So also Matt. xxiv. 30: "Then shall appear the

sign of the Son of man in heaven; and all the tribes of the land shall mourn, when they shall see the Son of man coming on the clouds of heaven, with great majesty and power." (Camp. trans.)—When is it that all the wicked mourn? When they see Christ coming on the clouds?—not when his sign appears. This accords with Dan. xli. 1.

Rev. i. 7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." When do they wail? When they see him—even, "every eye." Will they see him before he comes? Certainly not.—Neither will the time of trouble and wailing come before. But all will be quiet. Peace and safety cries will be continually ringing in our ears until he comes.

So with the last battle of Rev. xix. It is introduced by Christ, who is placed in the foreground of the scene. He is seen riding on a white horse, followed by the armies of heaven; and in righteousness he judges and makes war, and then indeed will be the time of trouble to the wicked. They shall be slain, and not lamented, nor buried; but their carcasses will be in heaps from one end of the earth to the other.

We see these scriptures locate the time of trouble after Christ has come in the clouds of heaven. Oh then let us beware of this delusive doctrine; for it is plainly an error, and one most destructive in its character and tendency. For if a person believes this time of trouble is to precede the coming of Christ, he will never believe in his speedy coming, nor make the preparation requisite to be in constant readiness for the lightning, snare-like coming of that event, until first is seen that time of trouble. Hence if this be an error, it is, in its very nature, of all damnable heresies, most damning!

I entreat of you, my brethren, avoid this snare. You are on enchanted ground! Forget not the words of Christ: "REMEMBER LOT'S WIFE!"

This point of procrastination is the most dangerous of any on the whole coast. Here thousands have and will make shipwreck of their souls. Give it a wide berth. There is nothing to which we are more prone than to put far off the evil day, and permit some event to intervene between us and the day of God. And the enemy cares not what, nor how small the event may be, provided we consider its fulfillment as necessary or certain, previous to the coming of Christ. For he knows full well, in that case, the impossibility, to your mind, of Christ's coming, until that event be fulfilled. Hence, in your case, the snare is effectually laid, and certain destruction follows.

Now, as a watchman, standing on my watch-tower, I lift up my voice, and in the name of my Master, warn you to avoid this fatal snare. God have mercy on you, my brethren, and save you from this delusive snare of Satan, and grant you an abundant entrance into his everlasting kingdom, through Jesus Christ. Amen.

(Concluded next week.)

TO CORRESPONDENTS.

S. D.—The subject on which your very close and lengthy article is written, we think had better be deferred for the present; or should be confined to short communications.

☞ Bro. P. A. Smith brings a good report of the result of his recent labors in Batavia. The debate with Mr. Sunderland, on the life and death question, has turned out for the furtherance of the truth there. The promised report of this discussion is necessarily deferred till next week.

OUR BOOK DEPARTMENT.

We have now effected an arrangement with Bro. Himes to supply this region with all the books, tracts, &c., published at the Boston office, at their prices, wholesale and retail.

We have also made arrangements with others to supply books and pamphlets on the various doctrines of the Bible, connected with our faith, in the great plan of God for the redemption of man from the curse.

Teachers, book agents, and any others who may wish, will please send in their orders promptly, and we will see that they are promptly filled and forwarded. Much more should be done in this way of disseminating light on the glorious hope of the Gospel, than has been done for the last three years.

We are also making arrangements to keep on hand a supply of the best editions of American and English pocket bibles, of which the brethren will be duly advised.

In order that as much good may be done with our limited means, and with as little embarrassment to the office, as possible, we urge upon our brethren the necessity of being punctual in making their remittances.

Brothers, the enemy is awake, and active. Let us also awake and engage with all our powers, "if by any means we may save some from the impending judgments of God upon this world."

Rockester, Nov. 1849. M. M. PERRY.

Correspondence.

From Bro. A. Spaulding.

DEAR BRO. MARSH:—I am now visiting among the brethren on the Green Mountains of Vt., and I have had some blessed seasons with them, in the towns where I have been. I have found that blessed promise true, "he that watereth shall be watered," and there is that scattereth and yet increaseth." "Give and it shall be given to you."

My soul has been like a well watered garden, like the Chariot of Aminadab, while I have been trying to comfort the feeble-minded, to encourage the doubting, to conform the wavering, console the desponding, and instruct the ignorant in the right ways of the Lord.

O that I had continued in this labor of love, from the summer of '45 until this day. But like many others I have been too silent, until the Lord in his fatherly kindness removed a beloved son, who was the idol of my heart. Before his death I excused myself from going into the vineyard of the Lord, on the ground that Francis needed my watchful care, but now he does not need it. And now the impression came with force, will you go? I could not resist. I satisfied my conscience however for a while by going out on Sabbath, while I worked on my farm six days in the week; but I found I could not be free in my mind with so many cares, and have at last given myself wholly to the work, with the intention, with God's help, of continuing in it until the Master shall come.

I visit from house to house, during the day, and have a lecture every evening. I seek out the retired and neglected places on the out parts of the towns, and visit the log cabins and hovels of the poor, where pride and popularity seldom come. I generally begin with the children, enquiring their age and names, with simple questions about God, such as, Who made the world. I speak of his greatness, goodness and power, tell them how Christ died for sinners, describe his death on the Cross in melting language; pointing out how they drove the spikes through his hands and feet, how the blood trickled down, how he prayed for his enemies, &c., until I get their hearts subdued, and their attention fixed. I then speak of this same Jesus coming again, and of the restitution of all things, and exhort them to give him their hearts, and to obey their parents; dwelling largely on the promise, "they shall live long on the earth."

Then turning to the parents, I enquire, do you love Jesus? their hearts are by this time subdued, by what I have said to their children, and they are generally prepared to talk freely. I suit my exhortations to their particular case, dwelling much on the truth that the great day of God is near at hand. Then I propose to pray: and I have never yet found the family, who did not listen with respect and attention. Thus I get their confidence and esteem before they are aware of it. I then tell them of my appointment for the evening, and in this way I get many to attend my meetings, who are not in the habit of attending any meeting. Even Universalists will invite me home with them, request me to ask a blessing at the table, give the privilege of reading the bible and making any remarks upon it I see fit, and of praying in their families.

In Weston, a town which has been very much neglected, I spent several days, and the people flocked out en masse to hear; and every eye and ear open, and the most serious and candid attention was given I ever witnessed. I felt that the Lord was with me of a truth, and gave me access to the ear, and I trust the Holy Spirit impressed the truths upon the heart.

O that those brethren who settle down in one place, until the people are cloyed, would start out into the neglected fields, where they will find the people hungry for the word of life, and their hearts overflowing with gratitude to God for sending his servants to feed them with the truth.

My health is exceedingly good, praised be the Lord, and I can say "I know whom I have believed," and that there is a crown laid up for unworthy me as well as for Paul and all who love the appearing of Jesus. When he shall come I expect to receive immortality as a free gift, while the wicked will be destroyed, and be as though they had not been. Brethren, pray for me.

BENJAMIN SPAULDING.

Shrewsbury, Vt., Nov. 3, 1849.

From Sister R. L. Crowell.

DEAR BRO. MARSH:—I feel to thank God that (though I am situated far from any Advent friends) I am still kept by the power of God through faith unto salvation, ready to be revealed in the last time. I thank God also for the "sure word of prophecy," and the "sure signs" that have been given, that Jesus is already even at the door.

door. "I have endured much pain and anguish of body, the last two months, and am still a sufferer; and feeling sad to do that I am on the verge of the grave, think you that I do not greatly rejoice that our blessed Savior will very soon drive the usurper from his throne, and take his own kingdom; and reign; and then, glory to God! the poor Christian, whose lot here is toil, and suffering, will have joy and gladness in that happy land; the words "I am sick," will never more be heard. Yes I do greatly rejoice through my sufferings; for I feel this blessed Savior is mine—that I am bought with his precious blood, and if "faithful" a little longer, he will redeem me, together with the whole creation, from the curse of death. But, brethren and sisters, do we fully realize the meaning of the word "faithful?" Can we, as we examine our hearts, feel that we have dealt honestly towards God and our fellow beings?"

Where are the watchmen on Zion's walls? Are they all faithful to proclaim the "hour of judgment?" to the extent of their ability?

Where are the stewards of the Lord's money, that we so often read the pressing calls for the means to travel, to publish and distribute tracts, and that we so often read in the Harbinger the just demand, "Pay what thou owest?" Oh let it not be said of any who are professedly looking for a kingdom, they "went and hid their Lord's money." Even the poor sick pilgrim can aid to stay the watchmen and stewards, by prayer and supplication, so that none need be idle in the vineyard. I would say to the watchmen, should an efficient laborer come to this village, I believe an effectual door would be open for the salvation of sinners; the place is large, and there seems to be a desire for meat in due season, manifested by many of the people. God in mercy grant that they may be fed. Amen.

ROKANA L. CROWELL.

From Bro. Thos. Smith.

DEAR BRO. MARSH:—I am gratified to learn by the Harbinger, that Bro. E. R. Pinney is about publishing his little book, the "Purpose of God," and also the brother's articles on the "Kingdom of God," are about to appear in pamphlet form. I hope a lot of each of the kind will be deposited in Boston, with Bro. Himes, where I can obtain them with more ease, and less expense, than from your place.

I should also think it advisable that some of Bro. Mansfield's charts should be sent to Boston, as the friends in Maine, New Hampshire, and Massachusetts, may obtain them with much more certainty than they can from where Bro. Mansfield is now located.

May the Lord in his wisdom direct us all in the right way, and save us in his Kingdom, where we shall see "eye to eye," is the fervent prayer, night and day, of

Your brother, in hope of eternal life,

THOS. SMITH.

Eddington, Me., Nov. 21, 1849.

[Some of our books may now be had at the Herald office, and those named by Bro. Smith, will also be kept there, when printed, which we intend to do soon.—Ed.]

From Bro. R. V. Lyon.

DEAR BRO. MARSH:—Truth is still taking effect in this vicinity. Some 50 souls have been planted in the likeness of Christ's death, as the result of the presentation of the present truth.

Yesterday the house (it being the house belonging to the Disciples) was filled, and we had the opportunity of visiting our Jordan, and I will assure you that it was as pleasant as a summer's morn, notwithstanding the stream was frozen over. But says the poet,—

"Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus, you are prized,
Arise, believe, and be baptized."

Glory to God! it is good to know that the truth has power to subdue the stubborn will, and lead men to venture their all on Him, who only hath power to give unto them eternal life,—and this will be done at his appearing and Kingdom.

Yours in hope, R. V. LYON.
East Hbrn, N. Y., Dec. 10, '49.

From Bro. J. B. Cook.

DEAR BRO. MARSH:—"Through the good hand of God upon me," I have returned safely, after an absence of seven weeks. In all respects, we were greatly favored. The weather was generally very fine, meetings well attended and spiritual, and our health remains good. Praise the good Lord, evermore.

Thus publicly would I express our thanksgiving to God. Never did I see the value of life as I do now. "The living, the living praise the

Lord."—"But the dead praise not the Lord! neither any that go down into silence." So says Jehovah.

It is strange that any who live out, in any degree, in the light of impending judgment, should continue to live, and make a man of him, while he is actually dead! But enough.—The subject is in good hands. The advocate of truth should be open, candid, clear, and convincing. Such is Bro. Campbell. There are few, I opine, who will venture long beneath his bold, resistless strokes, made with the rod of truth! Should he talk softly, with more regard to a fellow worm than to God Almighty, there would be no end to the talk, nor any use in it! Let the truth come, I say. Let both the brethren put forth all their strength. Thus the grave point involved may become apparent, to all the candid.

So much it is my privilege to say, to show my interest; and because brethren all the way from Cincinnati to New Bedford, thought that I was the Bro. C. referred to. No one has ventured to meet any of my leading articles. My two tracts stand untouched.

Now let me bespeak for the brethren engaged, full scope and fair play. My voice is, that they may use all their strength, openly and boldly, as becomes true-hearted advocates of the truth.

To the brethren west whom I could not visit: To the large number, who wrote me, calling for help, allow me to say, that my way seemed marked out by Providence. Providence seemed not to consult me, and hence duty demanded of me cheerful acquiescence. This is my apology for not staying west longer, and visiting a larger number of congregations. Gladly would I spend and be spent, to serve my brethren, in the Gospel of Christ.

The brethren here speak well of their meetings. Bro. J. Wilson and H. Campbell have preached to their edification and comfort; for all which, I praise the Lord. We are, through grace, alive, in New Bedford.

Yours, hoping for immortality through Jesus, at his appearing.

J. B. COOK.

New Bedford, Mass., Dec. 6, 1849.

The Name of the Lord.

REPLY TO BRO. H. B. BRIGHAM.

DEAR BROTHER:—Your inquiry relates to the meaning of the word name, as used Matt. xviii. 20, and John xi. 14.—Baptizing them in the name of the Father, &c. "If ye shall ask any thing in my name, I will do it."

A few words may suffice to answer. The word name, as applied to Jehovah, is frequently used for God himself. Ex. xii. 14; "What is his name?" This menno, who is he? Exodus xxxiii. 19 to xxxvi. 8; Jehovah proclaimed himself—his self-existence, and awful authority and attributes. John xvii. 6-26. 1 Sam. xvii. 45. Ps. xxix. 2.

But in baptism and prayer, it has a slightly different, or secondary meaning. It may be expressed variously; but the grand idea is this.—We baptize by the authority of God Almighty, Jesus Christ his Son, and the Holy Ghost! If the world ask for our authority, or in what name we baptize, the above is our ready reply.—By the authority of the Father and the Son and the Holy Ghost.

Believers are baptized "into the Name," &c.,—into the faith of God, and Jesus, and the Holy Spirit. They thus profess their faith an submission, on hearing and believing the Gospel.

In prayer, we ask "in the name" of Jesus.—We ask for what we need to do God's will, by his authority. We pray with the credit that he has at the Father's throne! Take one illustration. Should Baron Rothschild of London send you to the "Bank of England," in his name, for £1000, you would go with his credit, or worth, or authority, at the Bank.

Yours,

J. B. C.

Facts on Time.

AN ANSWER TO BRO. GIBSON.

DEAR BRO. IN JESUS:—Your difficulty, I humbly conceive, arises from the fact that you do not notice the precise point of my former statement. You are right in supposing that it takes 457 B. C., and not of 1843 A. D., to make 2300 full years—of course, if the vision dated B. C. 458, it would extend to the close of A. D. 1847. Thus 458 added to 1847 equals 2300.

But the aspect of the question has changed, and my facts were not based on any chronological date of "the vision," as in our former arrangement of the prophetic periods. No date is given in Scripture, except by the going forth of the commandment to restore and build Jerusalem. From that to "Messiah, the Prince," was to be 69 weeks, or 483 days.—Dan. ix. 25.—Now—admitting what I need not stop to prove

that these 483 days are a part of the 2300 of Dan. viii. 14—then they ended, according to our present light, in the spring of A. D. 33. Well, as this is not disputed, you need only add the remaining 1817 to A. D. 33, and you reach the year 2300—1817. This 1817 begins in the spring of A. D. 33, at that point they and A. D. 1850. It takes 1818 to reach 1851. Then, I trust, the crisis will come. Rev. xv. 5.—viii. 3-5. Heb. viii. 2. Matt. xxiv. 30. Luke xxi. 26. The judgment will be like that on Egypt, Isa. x. 25, 26. Micah vii. 15-20. Rev. xv. 5-16, 19. Here is the order of events. Though almost all overlook it, God will not. May we all be "ready." Adieu.

J. B. C.

A LAY OF SADNESS.

BY AMANDA WESTON.

I am weary, very weary;
Care has shadowed o'er my brow;
The sweet star that led me onward,
Where is its calm radiance now?
It is shrouded, deeply shrouded,
By the clouds that veil the sky;
I am weary, very weary—
Is the hour of calm rest nigh?

I am lonely, very lonely;
Shadows dwell within my home;
Where is the sweet word of welcome
Breathed in my loved mother's home;
Where is the quick smile of gladness,
Lighting up my sister's face?
I am lonely, very lonely;
Earth is a dark dwelling-place.

Lonely, weary, but with sadness
Striving over, and through ill,
Wrong, and suffering, and error,
Hoping for a bright day's dawning,
Trusting that its light will come;
Loving all that 'mid earth's shadows
Breathes of my far-distant home,
(Burritt's Citizen,

Judging from Appearance.

A lady, walking in the suburbs of Washington, observed a wretched looking object approaching her, which seemed to be a boy of twelve or fourteen years of age. He was covered with rags, and walked so unsteadily that she thought he was intoxicated. This suspicion was confirmed by seeing the neck of a bottle projecting from the rags that he had gathered about him, to protect him from the chilling air of a frosty day. He staggered towards her, and in a feeble voice, and with not very distinct utterance, said: "Please, madam, give me a cent."

"What do you want a cent for?" said the lady, suspecting that he wanted money to buy liquor.

"To get something to eat," said the boy. To her inquiry whether he had a home and parents, the boy replied that he had a mother and a little sister, who were both sick. The lady had some difficulty in getting those facts from the boy. He seemed stupid, and not inclined to talk, which she attributed to intoxication. She proposed going with him home. To this he readily assented. He took her to the poorest collection of dwellings in the city, and in one of the meanest of them, in a little back room, empty, cold and wretched, was the boy's home. He opened the door, and the lady followed him in.—He said something in a low tone, and was answered in a feeble voice, from what seemed a heap of old rags in a corner of the room. The lady's attention was fixed upon the boy's motions, for she was anxious to see if her suspicions were correct. "Never," said she to the writer, "did my heart smite me so sorely, as when the poor fellow unfolded the rags around him, and took from his bosom a bottle partly filled with milk, and a few scraps of broken food, which he had begged for his famishing mother and sister."

She turned to the heap of rags in the corner, and in them lay a woman, evidently in the last stages of consumption; and by her side, a little child, dying of disease, famine and neglect.—Upon inquiry, she found that they were utterly destitute, and had been in that condition for some time, depending upon the occasional charities of their poor neighbors, and the pittance the boy could procure by begging. He, too, poor fellow, was subject to epileptic fits, which reduced him to the state that she thought was produced by drunkenness. Their most pressing wants were relieved, and some assistance in taking care of the sick mother and child was afforded by the neighbors. But they were long gone for recovery. Before the spring came, they were all dead, and slept in peace in the pauper's grave.

What a warning was this incident to avoid forming a hasty judgment of our fellow creatures. If the poor boy had passed the lady without addressing her, or had she simply given him mo-

ney without asking any questions, she would have remembered him only as a poor drunken boy, and he would have died, without any one to pity or assist him. It is true, the charitable are often imposed upon by street beggars, but is it not better to bear this imposition, sometimes, than to pass by all, and let the innocent and deserving suffer with the unworthy? It would be better to give to ten impostors, than miss the opportunity of doing good to one really worthy object. "For some have thereby entertained angels unawares."

TRUST IN ME.

Tune—All is well.

No peace in all this world I promise thee,

Here's no rest! Here's no rest!

Thro' tribulations deep thy path shall be;

Here's no rest! Here's no rest!

Fear not; believe; hope to the end:

I am thy guide and constant friend;

My grace shall all thy steps attend;

Trust in me! Trust in me!

Mine is a ceaseless and unchanging love;

O believe! O believe!

'Tis higher than the heights that are above;

O believe! O believe!

'Tis deeper than the depths beneath,

Faithful and free, stronger than death;

'Tis life, 'tis joy and endless bliss;

O believe! O believe!

O let mine image on thy heart be sealed;

O believe! O believe!

My mysteries soon to you will be unveiled;

O believe! O believe!

If faithful, soon the crown you'll wear;

Thy hands the conqueror's palm shall bear;

And all my glory you shall share;

O believe! O believe!

Z. BROWN.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, at South Hadley Falls, Mass., Nov. 24, Bro. WATSON BARBER, aged 33 years.

Bro. Barber, at an early period of the Advent history, embraced the truth of the near coming of the Savior to restore all things. A most precious truth was it in his estimation. The light, which from one period of its development to another, as it shone into his mind, was sure to find its way to all within the sphere of his labors. Faithful to the important trust committed to his care, Bro. Barber was ever defending, on all proper occasions, the glorious doctrine of the speedy coming of the Kingdom of God. Many can testify of his labors of love in behalf of the precious cause of his Lord and Master. Few have persevered in the defense of our faith with more unabating zeal and determination than others should share with him in the glorious promises touching the inheritance of the saints. His labors have been attended with constant sacrifice. Indeed, pecuniary considerations were never a barrier to the spread of the truth, when an opportunity presented itself to communicate intelligence to others that his Savior was soon to come. All are constrained to say (even the enemies of our faith), that his life was a practical comment upon his faith.

Such being the life of Bro. Barber, what should we expect would be his death! "The fruit of righteousness is sown in peace." He confidently committed his companion and child into the hands of his Master, and bowed in submission to his will, with the full expectation that he should awake in the morning of the resurrection, to die no more.

While we commit his sleeping remains to the silent tomb, we feel to mourn with those that mourn. But we praise God that we sorrow not as those who have no hope. We feel that our brother has fallen with his armor on, and rests from his labors: that the bright morning of deliverance will so witness that which is sown in weakness is raised in glory.

O, what a precious hope is ours! We lay our companions, our children, away, with the blessed assurance, that if we are faithful, we shall, in a few days, see them again in the flesh; and not them only, but the blessed One, in whose likeness they shall be made, together with all the ransomed host of God.

Yours, looking for the coming One,

WM. CHASE, JR.

Cabotville, Mass., Dec. 9, 1849.

We are most like God, when we are as willing to forgive, as powerful to punish; and admirable in his virtue and praise, who having cause and power to hurt, yet will not.

Appointments.

A Conference meeting will commence with the church of God in Rust, N. Y., (D. V.) Dec. 28th, to continue for a few days. Bro. Wendall and Gardner are expected to be present.

The meeting will be held in the new and pleasant house of worship the church are now erecting, and expect to have completed by that time.

L. P. JUDSON.

Bro. ISA FANCHER will preach as follows:
Head of Lake George, N. Y., Jan. 24, at 7 p. m.
Warrensburg, Jan. 25, at 7 p. m.
Bolton, Jan. 26, at 7 p. m.
Ticonderoga, Sunday, Jan. 27, at 9 and 7 p. m.
Fort Ann, Jan. 28, at 7 p. m.

Bro. J. C. BIEWATKA appoints to preach as follows:

Geneva,	Dec. 23d.
Seneca Falls (evenings)	Dec. 24th and 25th.
Auburn,	Dec. 26th and 27th.
Syracuse (evening)	Dec. 28th.
Oswego, Dec. 30th,	and remain some time there, and in that region.

Bro. P. HOUEN proposes, the Lord willing, to meet the brethren as follows:

Brooklyn,	Dec. 15th
Hogarth's and Orr's, Sunday,	Dec. 16th
C Lent's,	Dec. 17th
Aldrich's,	Dec. 18th
Grant's,	Dec. 19th
Port Hope,	Dec. 20th
Coburg,	Dec. 21st
J Lent's, Conference, Dec. 22d and 23d.	Will Bro. White meet us there with the chart.
Colbourne,	Dec. 24th
Brighton,	Dec. 25th
Chase's,	Dec. 26th
Melville,	Dec. 27th
Picton,	Dec. 28th to Jan. 1st

I could come to Kingston, Jan. 3d, if the ice will bear, and remain till the 7th. The friends will arrange, and we will come, if we have to leave our horse in Picton.

Picton,	Jan. 8th
Spencer's,	Jan. 9th
Dea. Shearman's,	Jan. 10th
I Spafford's,	Jan. 11th
Baltimore,	Jan. 12th
J Lent's (evening),	Jan. 13th
Beebe's,	Jan. 14th
C Lent's,	Jan. 15th
Bro Roe's,	Jan. 16th
Hogarth,	Jan. 17th
Port Perry,	Jan. 18th

It will be remembered by the brethren that much depends upon your walk and prayers, in holding forth the words of life, Phil. xi. 16.

PETER HOUEN.

Pvidence permitting, I will preach as follows:

Athol Dec 17 at 6 p m	
New Salem Dec 20 at 6 p m & over Sabbath	
Conway at the house of Bro Rice Dec 25 6 p m	
Ashfield Dec 26 at 6 p m	
Plainfield Dec 29 at 6 p m and over the Sabbath	
Savoy where Bro Meekins may appoint Jan 1 6 p m	
Cheshire Jan 3 at 6 p m and over the Sabbath	S. W. Bishop.

Bro. J. McIntosh, God willing, will preach in the following places:

Brooklyn Whitty Canada West on the 10th of January 1850 beginning at early candle lighting. At the Block School House 6th Con. Pickering evenings Jan 11th and 12th at early candle lighting. School House Sect No 14 Pickering evenings of Jan 13th 14th 15th 16th at early candle lighting. Woodruff's School House 2nd Con. Pickering evening Jan 17th beginning at early candle lighting.

Bro. JONATHAN WILSON, D. V., will preach as follows:

No Scituate, Sabbath, Dec. 16.
Providence, Sabbath, Dec. 23.
Russell (Bap M House) Sabbath, Dec. 30.
Hartford, Ct., Sabbath, Jan. 6, 1850.

If God permit, a Conference will be held at Hemlock Lake, commencing on Thursday evening, Dec. 27, and continue till Lord's day evening following. Bro. Bywater is requested to attend with me.

GEO. W. BURHAM.

Bro. G. W. Burham will preach as follows:
In Gorham, near Canandaigua, commencing Wednesday evening, Dec. 19th, and continue every evening through the week, and over the Sabbath.

From Bro. H. H. Gross.

DEAR BRO. MARSH:—It would afford me much satisfaction to give you a somewhat detailed account of the state of the Advent cause in this region, but I have no time. Suffice it to say, that the cause is rising in all this region, and the demands for my services are far more than I can supply. I had hoped, before this, to have been able to write a review of the prophecies on time, but all must be yet further delayed, as I leave tomorrow for a two weeks' tour. But I withhold writing further. Yours in haste,

H. H. GROSS.

Baldwin Stn., N. Y., Dec. 8, 1849.

Notices.

Business Items.

T Sanborn—The Herald of the Future Age is published by Dr. J. Thomas, Richmond, Va.

W. A Pratt—You have done right about the tract—thank you.

J Turner—Bro. J. Hemenway writes that the brethren in the vicinity of Concord, N. H., wish Bro. Turner to visit them.

P Wilcox—Owes 62 cents.

Books Sent—B. G. Jones.

To SEND HARBINGER TO THE POOR.—R R York \$1, A F Ober 50 cts.

PUBLICATION FUND.—Collected by J C Bywater. D D Demares \$5, E P Carpenter 50 cts., I G Heath \$2, G W Brown \$3.50, O Page 50 cts., J Newman \$5, C Flint \$1, P Sharack \$1, S R Johnson \$1.

POST-OFFICE ADDRESS.—C. R. Griggs, North-field, Mass.

Remittances for the Harbinger & Advocate.

ONE DOLLAR EACH—W Jackson pays to No 345 Aug 3 1850; S Hovey 339 June 23 1850; B G Jones 344 July 27 1850; E Cobb 312 Dec 15 1849; W Moses 331 Apr 27 1850; P Pratt 339 June 22 1850; S Drake 337 June 8 1850; I W Bridge 268 Feb 10 1849; J Thomas 345 Aug 3 1850; E C Richardson 330 Apr. 20 1850; J Mawson 339 June 22 1850; S Marsh 337 June 8 1850; I G Cole 312 Dec 15 1849; J W Chickering 313 Dec 22 1849; W Roworth 332 May 4 1850; Mrs Hall 321 Feb 16 1850; W Dow 339 June 22 1850; Eliza Graves 312 Dec 15 1849; F Tyler 337 June 8 1850; P Howard 403 Sept 13 1851; M M McGrath 337 Mar 30 1850; J Skepper 337 June 8 1850; R R York 334 May 18 1850; T Littlewood 340 June 29 1850; W J Greenleaf 337 June 8 1850; N Arnold 337.

TWO DOLLARS EACH—A Pettingill 337 June 8 1850; C R Griggs 277 Apr 14 1849; J Hemenway 407 Oct 10 1851; S A Macomber 363 Dec 7 1850; H Caswell 433 Apr 9 1852; P M Folts 325 Mar 16 1850; J F Allen 356 Oct 19 1850; H G Proscott 334 May 18 1850; J S White 315 Jan 5 1850; T Richards 326 Mar 23 1850; Mrs L Magee 325 Mar 16 1850; N Miller 334 May 18 1850; E Lamsarsh 339 June 15 1850.

E Wilson \$1.50 337 June 8 1850; R N Wattles \$1.63 282 May 19 1849; A Boynton 50 cts 316 Jan 12 1850; J Thompson \$3 334 May 4 1850; A Chaffin 334 Mar 9 1850.

Letters.

G W Burnham F Gould J Fancher I E Jones J Eastman W Johnston W Pratt T Hendry H H Gross W Rogers C S Jones W E Hatheway O R Fassett J C Bywater W Dayton S Bachelor.

MATTHEW XXIV.

To the numerous inquiries of brethren respecting the pamphlet on Matt. xxiv., whether I purpose printing another edition, and when, &c., I answer, My intention is to revise, stereotype, and print another edition as soon as my circumstances will allow. My capital, brethren, is rather small. I cannot, therefore, do as fast as I otherwise would. If the brethren wish, it can be done very soon, in the following manner: Let them send in orders for the work, sufficient to cover the expense of stereotyping, or so near, that my capital can reach the balance, and it shall be done forthwith. I rejoice to see a waking up in the tract cause. It is time to engage more heartily in this work.

E. R. PINNEY.

"THE ADVENTIST."

The Diagrams and Explanations of Daniel II. & VII. and the Trumpets, together with other matter, are now published in a sheet of eight pages, of the former size of the Harbinger, with the above title. The paper is now ready for delivery, and we hope our friends will order what they want immediately. We have an edition of several thousand copies already on hand. TERMS—\$1 per hundred. Address, "L. D. MANSFIELD, Syracuse, N. Y."

To SUBSCRIBERS TO THE TRACT, &c.—Bro. Bywater writes: "I wish those who have subscribed for the tract, or tent property, who have not paid, would not fail to send it in by the first of December, so that matters may be straightened up at or by that time." Surely this is a reasonable request; and I hope that no brother will be so anti-christian in his conduct as not to comply with it, and ease Bro. Bywater of this pecuniary burden.

"The Purpose of God."

Let those who wish for the work, send in immediately, how many they will take. The price will be the same as heretofore, \$4 per hundred.

N. B. Address E. R. Pinney, Rochester, N. Y.

Read and Remember.

TO AGENTS AND CORRESPONDENTS.

1. In remitting money for the Harbinger, be careful to write the names of persons and places very plainly and distinctly.
2. When you send the names of subscribers, be careful to write the names of the subscribers, and the place where they live, and the name of the agent or correspondent who sends them. The neglect of this has produced much trouble and confusion. If the names of subscribers are sent, mention the fact also.
3. When the direction of a paper is to be changed, do not forget to name the Post-office in which it has been previously sent. Unless this be done, it is out of our power to make the change.
4. When subscribers remove, let us know immediately. Otherwise the papers will continue to be sent, and charged to them, of course, to their own loss.
5. When subscribers wish to discontinue, let them remember that all arrears must first be paid. Their wishes will then be attended to, by notifying us by letter of their post-master.
6. When you put business matter and communications for the paper on the same sheet, place the two so that they can be separated; otherwise your communications cannot be attended to in due time, and will be liable to be overlooked entirely. For this very common neglect, which costs an immense amount of trouble and perplexity, there can be no manner of excuse; since, if necessary, several pieces of paper can be enclosed in the same envelope without any addition of postage.
7. Let bibles be short; otherwise they must be out down, delayed, or rejected. Long biographies of infants, of whom personally nothing can be said, need not expect admission, or of persons who have lived wickedly until taken with their death illness, in these cases, a simple announcement is all that should be asked or granted.
8. All communications should be written in a plain, legible hand, or we cannot promise their admission. Did correspondents know but half the trouble and perplexity, to both editor and compositor, from bad and illegible manuscripts, they would be more careful in preparing articles for the press.
9. No communication will be inserted from anonymous writers.

SECOND ADVENT MEETINGS.

Rochester.—Irving Hall, Buffalo street, opposite the Eagle Hotel, twice on Sunday, and on Tuesday evening.
Buffalo.—Chapel on Delaware, third house from corner of Huron street, three times Sunday, and on Tuesday and Thursday evenings.
Springfield, Mass.—Dwight's Hall, Sanford street, two doors from Main street, every Lord's day and evening.
Albany.—Second Advent Chapel, Brown's buildings, corner of State and South Pearl streets, thrice on Lord's day, and Tuesday and Thursday evenings.
Syracuse.—Brinfall's Hall, one door east of Brinfall's Hotel, Fayette st. Preaching may be expected three times every Sabbath.
Canandaigua.—Town Hall, every Sunday at 10-12 A. M., and 3 P. M. Prayer meetings on Tuesday and Friday evenings.
Geneva.—North Lycoun Buildings, three times on Sunday, and Tuesday and Friday evenings.
Newark, N. J.—No. 146 Market Street.

FOR SALE AT THIS OFFICE.

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200 STORIES of the Children: Compiled by a Minister of the Gospel. Price \$1.15 cts.

Poetry.

THE WATCHER ON THE TOWER.

BY SHARON HICKAY.

What dost thou see, lone watcher on the tower?
Is the day breaking?—comes the wished-for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land.

The stars are clear above me, scarcely one
Has dimmed its rays in reverence to the sun;
But yet I see on the horizon's verge,
Some fair, faint streaks, as if the light would surge.

Look forth again, oh watcher on the tower—
The people wake, and languish for the hour;
Long have they dwelt in darkness, and they pine
For the full daylight that they know must shine.

I see not well—the morn is cloudy still;
There is a radiance on the distant hill—
Even as I watch the glory seems to glow;
But the stars blink, and all the night breezes blow.

And is that all, oh watcher on the tower?
Look forth again, it must be near the hour.
Dost thou not see the snowy mountain copes,
And the green woods beneath them on the slopes?

A mist envelops them; I cannot trace
Their outline; but the day comes on apace.
The clouds roll up in gold and amber flakes,
And all the stars grow dim. The morning breaks.

We thank thee, lone watcher on the tower;
But look again, and tell us of the hour,
All thou beholdest; many of us die
Ere the day comes; oh, give them a reply.

I see the hill-tops now; and chancelier
Crows his prophetic carol on my ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn.

Again, again—oh watcher on the tower—
We thirst for daylight, and we bide the hour,
Patient, but longing. Tell us, shall it be
A bright, calm, glorious daylight for the free?

I hope, but cannot tell. I hear a song,
Vivid as day itself; and clear and strong,
As of a lark—young prophet of the noon—
Pouring in sunlight his seraphic tune.

What doth he say, oh watcher on the tower?
Is he a prophet? Doth the dawning hour
Inspire his music? Is his chaunt sublime
With the full glories of the coming time?

His prophesies—his heart is full—his lay
Tells of the brightness of a peaceful day!
A day all cloudless, and devoid of storm,
And sunny for the good, and clear and warm.

We thank thee, watcher on the lonely tower,
For all thou tellest. Sings he of an hour
When Error shall decay, and Truth grow strong,
When Right shall rule supreme & vanquish Wrong?

He sings of brotherhood, and joy and peace;
Of days when jealousies and hate shall cease;
When war shall die, and man's progressive mind
Soar unfettered as its God designed.

Well done! thou watcher on the lonely tower!
Is the day breaking? dawns the happy hour?
We pine to see it. Tell us yet again,
If the broad daylight breaks upon the plain?

It breaks—It comes—the misty shadows fly—
A rosy radiance gleams along the sky;
The mountain tops reflect it calm and clear;
The plain is yet in shade; the day is near.

Communications.

(Original.)

Reply to Bro. Storrs.

BY J. E. JONES.

BRO. MARSH.—I find in the *Harbinger* of Nov. 24, a letter from Bro. Storrs, which has given me much surprise. He says that I have misstated his views of Luke xvi. 19-31, but thinks I will correct it as soon as I see it. So, far as it is very well—just what we might expect from one christian brother to another. If any brother had misstated my views, it would be appropriate for me to inform him and his readers of the fact, and refer him to my published views on the subject, if I had any, as my standard ones. The love of truth and christian courtesy would demand this

But what does this mean? "This is news" in this part of the country. "Repeat it, the sentiment never entered my mind." "This is not the first time that persons of Bro. Jones' side of this subject, have put words into my mouth, and scattered them to their thousands of readers, which I never uttered; and it has been done, too, in a paper where I could not be permitted to contradict it." "Perhaps he learned it by clairvoyance; but if so, his clairvoyant was a blind leader of the blind; for the thought never presented itself to me, till the fruitful brain of Bro. Jones called it up?"

Really, I begin to fear much more for myself, than for my arguments. Behold, how great a fire a little spark kindleth!

1st. His riddle of "clairvoyance," I cannot guess, and must refer it back to him, and also to the Judge of all the earth, who will do right.—To them that are without, he speaketh in parables.

2d. After having access to three papers, under the control of one "on Bro. Jones' side of the subject," to advertise, and circulate his peculiar views, broad-cast, while many of our communications on that subject have been withheld, he can now make this bold, unqualified charge, without disturbing his own peace of mind, he may be sure that he has not injured the peace of those whom he accuses.

3d. If he thinks of my article in the *Harbinger* of Nov. 10, that, "surely, no part of it is difficult to answer," why does he quote from it on Dives and Lazarus, for the *Bible Examiner*, in broken lines and sentences, to the amount of nearly a square, when the whole of that part of the article is only two squares and five lines?

4th. I did not learn his sentiments by "clairvoyance," but from his own lips; in the office of the *Midnight Cry*, in New York. A few circumstances may refresh his memory. I had a long conversation with him at Bro. Tracy's, in Pearl St., where I slept with him, on the state of the dead. He admitted that there were serious difficulties to his views—said that the strongest argument was Luke xvi. 19, but that the whole Bible did not present as many against him, as mine. He went immediately to Philadelphia, where he stayed about three weeks, and returned just before I left. Whether it was my first or second visit to New York, I do not recollect. On his return, I met him in the *Cry* office.—He said a flood of light had been pouring through him for the last three weeks, and asked me if I was ready to receive the truth. He then stated his discovery, that the nations, who had not heard Jehovah's name, neither seen his glory (Isa. lxvi. 19), would receive the gospel between the resurrection of the righteous and the wicked, and exclaimed, "There, Bro. Jones, are the five brethren." It was urged, that the five brethren had "Moses and the prophets"; when he said, they might represent the ten tribes of Israel. It was urged against this, that Jehovah "drove them out" of his "sight," and it would be vain to look for any thing out of his sight. He then said that he had only looked at its outlines, but was satisfied that the "five brethren" would be found somewhere in the millennium.

His view of the heathen struck me very much at that time, as possibly true; and I examined the Bible much on that subject for a time, till I became satisfied.

I think that I have repeated that conversation from thirty to fifty times since; and I remember it better than any other I ever had with him, from the fact that it struck me with so much force at the time, from its connection with a previous discourse, and also the novelty, not so much of the view, as of Isa. lxvi. 19, which I had not then examined. Since then, I have examined the Bible much more than I have the *Bible Examiner*. At the time I wrote that article, I had the pleasure so that I could not lie down, and had to sit at my table in one position from 10 at night, till 4 in the morning; and his shift to the ten tribes did not then occur to me. I erred, therefore, in saying, "Bro. Storrs thinks," &c.; I ought to have said, Bro. S. at one time thought, &c.

P. S. Bro. Marsh, having answered Bro. Storrs' personalities, will you allow me to answer his argument, by itself, in a short article on Luke xvi. 19-31. Personalities are one thing, and arguments are quite another thing. I cannot consent that they should be mixed up together.

"THE FIVE BRETHREN."

LUKE XVI. 19-31.

The case of Dives and Lazarus, Luke xvi. 19-31 proves most conclusively that man is a complex being, and that death is not an extinction of that being, but a change in its condition. This was either a literal case, or it was a parable. If the former, it proves my position; and if the latter, it is worse than meaningless. For

"five brethren"! Or, if it represents the righteous and the wicked, who then are the five brethren? For in neither case is there a third class, unless it be the ten tribes of Israel; which would be equally meaningless. For if it referred to the time when it was spoken, is it not amusingly awful that Jesus should be made to represent the representative of the Gentile in Abraham's bosom, the representative of the ten tribes on the earth, and the representative of the Jew—in HELL! Or, if it referred to the space between the resurrections, then, to say nothing of the absurdity of locating the representatives of the three classes,—one in paradise, another on earth, and the third in hell,—there is also an impassable gulf fixed between the Jews and the Gentiles, and the Jews and ten tribes, so that none can pass nor repass; which cuts off all hope of their ever entering paradise, even if they should chance to be converted by "Moses and the prophets," without either Jesus Christ or the apostles.

Abraham would not allow any of the resurrected saints to cross the gulf to them, declaring that if he should, it would be a failure. Does Jesus instruct babes and sucklings, by taking one man to represent all of one class of men, and another man to represent all the rest (for the Bible divides men into two classes), and FIVE men to represent NOBODY? Or does he instruct babes and sucklings by taking one man to represent all the Gentiles, and one to represent the Jews, and FIVE men to represent "five-sixths of the posterity of Jacob," granting what has been "affirmed," but of which there is no proof, that they do "constitute five-sixths." And does he instruct babes and sucklings by representing the Jews, "the praise of the Lord," by a man "in hell," pleading with Abraham, the father of the faithful, in vain, for the least mitigation of his condition, even to a drop of water, and equally in vain for any help for his "brethren" of "Israel"? Surely, if the Jew, and Israel, rest on this scripture for "pre-eminence" over the Gentile, it presents a forlorn hope for them; for, while it admits a "difference," Paul to the contrary notwithstanding, it makes that "difference" mightily in favor of the Gentile, as much as "Abraham's bosom" is above the earth, and "HELL"! So that, turn this either way, it is a literal case; or, it is meaningless.

Besides, this was spoken to the Pharisees who believed in the intermediate, conscious state of the dead, without ever intimating one word to the contrary; while he said to the Sadducees, who "believed in neither angel nor spirit," "Ye therefore do greatly err." But it is urged that Dives had a tongue, and it is often asserted by my opponents (not by the Bible), that spirits have no tongues. "He maketh his angels spirits, and his ministers a flaming fire."—Ps. civ. 4; Heb. i. 14. His flaming ministers to the saints, are spirits. "Man did eat angel's food."—Ps. lxxviii. 25. Besides which, they have never appeared to man but with the same identical forms, and always with the gift of speech. Can angels eat, and talk, without tongues? "Though I speak with the tongues of men and of angels, and have not charity, it profiteth me nothing."—1 Cor. xiii. 1. The assertion, therefore, that a spirit has not a tongue, is man-made, and must have had the origin which some attribute to my belief.

From all of which, I am forced to the belief, that "there is a spirit in man," and that "the inspiration of the Almighty giveth him understanding."

Brooklyn, N. Y., Dec., 1840.

(Original.)

An Admission.

"STRAWS SHOW WHICH WAY THE WIND BLOWS."

BY J. E. COOK.

On invitation, I preached to an attentive and intelligent audience on board the steamer Ben Franklin, from Louisville to Cincinnati. Having read the Scriptures which teach the Second Advent, and shown it to be essential to the Gospel—essential to a vital Christianity, I gave the number and character of Gentile governments—proved that political and ecclesiastical domination must be overcome by the intervention of Messiah "the second time," ere human rights and human liberty, and social purity can be enjoyed. The two sides of this boat are essential to make a safe conveyance; so two advents constitute the Gospel. As liberty was given, a missionary came forward, and professed to quote Scripture to show that the world should be converted, and thus be prepared to receive her Lord! As he misquoted and misapplied every text—Ps. ii. 9, Isa. li. 9, Mat. xvi. 14, &c.—I read them to the audience, and pointed out the design and place which prophecy gives to the judgment—Isa. ii. 5. It is to destroy the grand obstruc-

tion every point was he talked down! Save that the "Gentile" had not had the Gospel. Why, said I, the brother who had been among them for years in proof that they have now heard the Gospel! Well, one proud professor who had scoffed at the Second Advent all through, began a contribution to help the man, or shame me! My paper is full, I can only add, "straws," little things, show where human sympathy blows. It is not with God's plan.

Steamer Messenger, Ohio River, Nov. 21, 1840.

GRAND MARRIAGE FESTIVAL OF THE LAMB.

Said to have been composed by a lady on refusing an invitation to some exhibition.

Attend, my friends and neighbors, a moment to my I have an invitation; I give it unto all. [call:] A Splendid Exhibition is shortly to begin—I'll give you a description, and urge you to come in.

Almost Six Thousand seasons, with unexampled cost,
This Feast has been preparing; there has no time been lost.

'Twill shortly now be ready; O then, do not delay;
Be sure to gain admittance—and, O, apply to-day!

A Theatre capacious, twelve thousand furlongs square,
Stands on its twelve foundations of precious jewels rare;
Its colors bright and sparkling, of variegated hue,
Pour forth a flood of splendor to the astonished view.

Twelve gates, of pearls unbroken, its spacious sides adorn;
Twelve shining Angels waiting, all beautiful as the morn.

The ceiling is of jasper, the floor of purest gold;
O, be prepared to view it—its glory can't be told.

The Scene that's to be acted all others will excel;
The number of the Actors, no human tongue can tell—

Kings, Princes, Priests and Prophets; and if you ask their dress—
'Tis white as snow in Salmon—the Robe of Righteousness.

The Music is most charming—the Song forever new;
The Guests have long been learning to sound the notes most true;

The whole will be directed by Nature's Great I AM:
It is a Sacred Drama—THE MARRIAGE OF THE LAMB.

They need no light of candles, nor yet the silver moon;
The Sun will be confounded when at the brightest noon;

The Glory of the Bridegroom shall far outshine his rays,
Throughout the spacious building, in one unclouded blaze.

No indolent Spectators within these walls appear,
For those who gain admittance will all be Actors here.

The happy Guests united will form the Glorious Bride;
No length of time divides them, and pleasures ne'er subside.

Ask you, of the condition, and who may take a share?
The King makes free provision, and all are welcome there—

The king, the lord, the debtor, the bondman and the slave;
Do but apply in season; admittance you shall have.

The shortest way to attain reputation is that of merit; if industry be founded on merit, it is the true way of obtaining it.

The gaining of reputation is but the revealing of our virtue and worth to the best advantage.

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ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH HANSEN,

"BENIGN, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 313.

ROCHESTER, N. Y., SATURDAY, DECEMBER 22, 1849.

New Series—Vol. I. No. 27.

Poetry.

Original.

HOLD ON, THOU PILGRIM SOUL.

BY FREDERICK WRIGHT.

Hold on! hold on! thou pilgrim soul—
Hold fast! be firm and true!
Heed not the troublous waves that roll,
Or clouds that dim thy view.
Soon will salvation's morning break—
The day-star shine on high!
The tarrying vision soon shall speak,
"I will speak, and cannot lie."

Wear not! fear not! thou trembling saint,
Thou'rt earth's dark powers prevail;
Let not thy sinking spirit faint,
Thou'rt gloomy doubts assail.
Soon shall Redeeming Love awake,
The day-star shine on high!
The tarrying vision soon shall speak,
"I will speak—it cannot lie!"

Hold on! thou sorrow's anguished tide
Its deepening floods may pour;
Thou'rt friends forsake, and hopes deride,
Temptations gall thee sore.
Hold on! hold fast! thy standing take;
"For Christ" thy battle cry!
Soon shall the tarrying vision speak,
"I will speak, and shall not lie!"

Spencerville, Canada West.

Communications.

(Original.)

The Hypocrite.

BY GEO. W. BURNHAM.

The hypocrite may deceive man, but God knoweth the secrets of his heart. Isa. xxix. 15: "Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark; they say, Who seeth us? and who knoweth us?" Ps. xiv. 9: "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?"

The following are sure marks or characteristics of the hypocrite:

I. *Willful blindness.* Matt. xxiii. 16: "Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!" Also 19th and 26th verses.

II. *Self-righteousness.* Isa. lxv. 5: "Which say, Stand by thyself, for I am holier than thou." Luke xviii. 11: "I thank thee that I am not as other men, &c.; or even as this publican."

III. *Covetousness.* Ezek. xxxiii. 31: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." In John xii. 4, 5, this mark was clearly manifest in Judas, who expressed such astonishment that a pound of precious ointment should be wasted upon the Master's feet, rather than be given to the poor!—Peter foretells (2 Peter ii. 3,) of a class of ministers who, through covetousness shall, with feigned words, make merchandise of the saints. In the 14th verse he says: "An heart they have, exercised with covetous practices."

IV. *Their ostentation*—very particular to have their charitable deeds and fame trumpeted in the public ear. Matt. vi. 2: "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men."

V. *Their censoriousness.* Matt. vii. 3-5: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam from thine own eye, then shalt thou see clearly to cast out the mote that is in thy brother's eye." In Luke vii. 14-15, we find a

hypocrite censuring our Lord for healing on the Sabbath day.

VI. *Their tenaciousness of human tradition; or of theories which have no higher authority than their own corrupt imagination.* Matt. xii. 1-7, they condemned Jesus for suffering his disciples—they being hungry—to eat of the corn, as they passed through it on the Sabbath day. He showed them that the law of God justified him, and that they were hypocritically exact, beyond the words of God. Matt. xv. 2, hypocrites accuse the disciples of Christ of transgressing the tradition of the elders, in eating with unwashed hands; "He answered and said, Why do ye also transgress the commandment of God by your tradition? Ye have made the words of God of none effect by your tradition."

VII. *Very exact in minor duties, but neglect the more important requisitions of God's law.* Matt. xxiii. 23: "Wo unto you scribes and pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith, &c."

VIII. *Professing, but not practicing.* Matt. xxiii. 3: "They say and do not." Paul sets forth this mark of their hypocrisy in Rom. ii. 17-23.

IX. *Abounding in, and preferring public place and occasion for lip worship.* Matt. xv. 8: "Ye hypocrites, well did Isaiah prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. vi. 5: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, &c., to be seen of men."

X. *Pretending great respect for God's prophets, and abhorrence to the cruelties inflicted upon them by their fathers, and yet following in the same bloody track.* Matt. xxiii. 29, 30, 31: "Wo unto you scribes and pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

XI. *Trusting in privileges, and boasting of honorable ecclesiastical connection.* Jer. vii. 4: "Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." Matt. iii. 9: "And think not to say within yourselves, We have Abraham for our father," &c. Also notice the boast of the Jews on this point, as recorded in the 8th chapter of John.

XII. *Very zealous in making proselytes.* Matt. xxiii. 15: "Wo unto you scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves."

XIII. *Entirely ignorant of the signs of the times.* Matt. xvi. 3: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

XIV. *With their tongues they slander their neighbor.* Prov. xi. 9: "An hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the just be delivered."

XV. *Fearful in times of public calamities, sickness, and expected death or judgment.* Job xxvii. 9: "Will God hear his cry when trouble cometh upon him?" Ps. lxxviii. 34-37: "When he slew them, then they sought him; and they returned and inquired early after God: nevertheless they flattered and lied unto him with their mouth, and their hearts were not right with him." Isa. xxxiii. 14: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrite." In prosperity they forgot God. They rejoice, but it is only for a moment.—Job xx. 5. Their hope shall perish.—Job viii. 13. Desolation is before them.—Job xv. 34. Their final portion is declared.—Job xxiv. 51—amid wailings of anguish in the lake of fire. They have in their time "shut the kingdom of heaven against men," they must now be shut out of the kingdom by him who knoweth the secrets of men's hearts.

To the throne of judgment eternal we are hastening! Every hidden thing shall there be revealed, and every man have justice done him of God. Let us seek, my brethren, the "wisdom which cometh from God, which is without hypocrisy." I trust "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully," but are doing as in the sight of God, all that we do.

May the examples of warning which God has furnished us of this character, induce us to seek for that purity of motive, and sincerity of word and action, that becometh saints. And when the children of our Heavenly Father shall shine forth in the renewed kingdom, as the stars for ever and ever, we may be thought worthy of a part with them.

Seneca Falls, N. Y., Dec. 1849.

(Original.)

"Existence of the Devil."

BY H. JONES.

The article under this heading, in the last Harbinger, seems not readily reconciled with the Bible, or the writer's own belief in Satan's real existence. And there may be no harm in now offering a few thoughts thereon, provided they are sufficiently brief.

First. It might seem that the writer's rule laid down, of always believing "what the Bible reveals," is not carefully followed by himself, in his not believing that the "Devil," "Satan," "Serpent," or "Dragon," (whose existence is "revealed," Rev. xii. 9, xx. 2, and elsewhere,) is "the real, literal devil;" and yet a brother is not to be cast off for his honest different opinion from others, as to the interpretation of a prophetic passage.

Again. There seems to be a discrepancy in the writer's article, in his believing in a real devil, and yet at the same time, believing that there never was any other devil, than a real "beast of the field," (an irrational being, of course,) and called the "serpent," while it is natural to understand from Scripture and common sense, that a mere beast, without rationality, &c., is not accountable, cannot commit sin, nor be consistently threatened, and punished of God, as represented in case of the devil throughout the Scriptures.

And further: this writer omitted to explain himself by giving his understanding of what, or who, or where the real devil is now, in whose existence he believes, though he is liable to be understood as believing that some literal serpent, or irrational, "beast of the field" is the devil, instead of his having been once a holy angel, since apostatized, and thus became what he is now.

Again. While the writer maintains that there was no devil prior to man's fall, and the serpent's then seducing Adam and Eve was his first sin, and what then made him a devil, he seems to have overlooked or passed over certain Scripture passages, naturally understood as teaching that devils were originally created holy angels, having since fallen by sin from their first exalted station.

Although a full and direct history of the creation and apostasy of such beings was not needed in the Bible, for man's benefit in seeking salvation, there are some passages incidentally given, which naturally teach that there were fallen angels, even before the fall, or creation of man; that they were rational and holy beings, though since become devils, in their apostasy.

Jude, verse 6: "And the angels which kept not their first estate, [in heaven, as understood,] but left their own habitation, [by apostasy,] he hath reserved in everlasting chains under darkness, unto the judgment of the great day."

It is granted that the Holy Spirit was not here giving a direct history of the origin of the devil or devils, and yet the subject is so alluded to that it seems inexplicable, except it show that beings actually called "angels" were, once holy beings in heaven with the "elect angels," having since actually fallen from or "left their first estate,"

&c., who are now "reserved" to be duly punished in "the judgment of the great day," for that, and all their sins, as the devil, in everywhere threatened in Scripture.

Wishing not to be tedious, but one passage more shall now be presented, teaching, as supposed, the devil's existence in heaven as a holy being, certainly prior to his appearance or presence in the serpent, at the beguiling of Eve, in the garden.

Ezek. xxviii. 2: "Son of man, say unto the prince of Tyrus, &c."

Vs. 3: "Behold thou art wiser than Daniel; there is no secret that they can hide from thee."

Vs. 13: "Thou hast been in Eden, the garden of God," &c.

Vs. 14: "—Thou hast walked up and down in the midst of the stones of fire."

Vs. 15: "Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee."

These verses, with the whole chapter in connection, seem most rationally understood as describing none other than the very personage and attributes of the devil, though here called by another name, "prince of Tyrus," having also many other names given him, in other passages, as the Son of Man is called by different names in the Bible. Verse third, above quoted, represents this "prince" (sometimes also called the "prince of this world"—"power of the air," &c.,) as "wiser than Daniel," master of secrets, &c.; and unto what other mere creature will these attributes apply, but to the actual wicked "prince of this world," or the devil?

Verses thirteen and fourteen, as above, represent the name "prince" as having been "in Eden, the garden of God"—"walked up and down in the midst of the stones of fire,"—described in the connection as actually the same heavenly city, and very much like New Jerusalem, is described in Rev. xxi. 20, and its connection.

Verse fifteen, above, actually declares that this prince was perfect in his ways till iniquity was found in him. If, then, this "prince of Tyrus" be the same personage as is elsewhere in Scripture called the devil, and Satan, (and who else can he be?) then there actually was a "real, and literal devil" prior to man's seduction by him, and he must have been originally created like, and placed among, the present holy angels in heaven; having, with others, "kept not their first estate," &c., "left their habitation," as in the passage first quoted from the apostle Jude.

New York, Dec. 18, 1849.

(Original.)

Future Punishment.

REVIEW OF H. H. DOBNEY'S NEW WORK.

PART SECOND—CHAPTER THE FIFTH.

(Concluded.)

New Testament Doctrine of Immortality—Two distinct classes of texts—Living forever promised on one hand, Everlasting Destruction threatened on the other—Meaning—Christ the Great Teacher. 2. Tim. ii. 10.—Eternal Life and Second Death—how to be understood—Literally or metaphorically—Preliminary Considerations—A Liberal sense preferred—only possible scriptural passages in some where Life is a matter of promise—Objections considered—Heavenly Inference.

After an interruption of several weeks, by unavoidable circumstances, my review is resumed. All possible brevity will be added, as far as is consistent with the nature of the subject, and the advantage of the reader.

Our present inquiry relates to the word "Life," "ETERNAL LIFE," &c., as used in the New Testament.

1. It is conceded that this word is used sometimes in a secondary sense; but it cannot, as the popular theory requires, be also understood. Many texts are given in which it is manifestly literally. Rev. i. 18, iv. 9, 10; Heb. vi. 25, 16; John v. 26; Acts xvii. 25; Luke xx. 36; John vi. 57, 58, xiv. 19, xxi. 23-25, &c. No

one can rationally object to the 'literality of "life" in these texts.

2. Jesus "hath abolished death [in his own person], and brought life and immortality to light through the gospel."—2 Tim. i. 10.

But our Lord is presented as the *revealer* of an immortal life; and the facts show us (a) a literal use of the term "life," "life is our life," "the life," "in him was life,"—not mystically, but in reality! Jesus has brought a future immortal life out into "light." Before him, no teacher had done it. He shed to the eye of faith, a flood of glory on the destiny of an intelligent universe, by revealing, exemplifying, and opening clear up the doctrine of immortality, and shedding "light" on a future "life."

"To him then," I say, made flesh, and tabernacling amongst us, through whom God made the world, ('For by him,' &c., Col. i. 16, 17) and who is to all creatures the fountain of life, whence all their living energies are derived, we reverently approach, with the sentiment of Peter on our lips,—"Thou hast the words of eternal life." And sitting, disciple-like, at the feet of the great Master, we are ready to treasure up in our hearts the gracious words that proceed out of his mouth. Our question is touching life—and life interminably prolonged—drawn out to all eternity. Assuredly he could not use words plainer or more relevant, than those employed in the very question we anxiously propose. It is of life and of eternity we ask,—it is of life and of eternity he speaks. And in these self-same and plain terms he tells us of the very thing we inquire about; that is, he speaks to us of 'life,' 'eternal life,' 'everlasting life,' 'never perishing,' &c.; in a word, of immortality.

"So far then this might be satisfactory. But he goes on to predicate this eternal life of a *class* only, speaking of it as the gift of God through Christ, and connected with believing on him; affirming that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but should have everlasting life.' 'I give unto my sheep eternal life,' and they shall never perish." That he should give eternal life to as many as thou hast given him." While he affirms of all others, that they shall not see life,—that they shall be burned up like chaff,—be destroyed both body and soul,—lose their life,—perish.

"Since, then, on this momentous of all subjects, we are, to a great extent, shut up to Christ; and then seeing that the very best terms to denote the idea of never-ending existence are employed by Christ, namely, such as everlasting life, &c., I feel compelled to ground my own hope of immortality on his mercifully plain direction; and so to follow implicitly his instructions, laying hold on eternal life by cleaving to him with full purpose of heart, and expecting it as the glorious gift of him whose title is—The Prince of Life, and who is emphatically styled—"Christ our Life."

"For since we are referred to Christ for the clearest light on this subject, and must therefore of necessity find much in his discourses about immortal life, I ask again,—Where does Christ place in clear light this doctrine of immortal life, if not in those very passages where he treats of it in these and similar terms?

"But for various reasons, and many of them praiseworthy, religious writers have been anxious to demonstrate that immortal life was placed in a very satisfactory light long before Christ; and they scarcely derive any portion of their proof of such an amazing fact as infinite existence from the great Teacher, who, according to an inspired apostle, emphatically brought it to light. But deriving their belief independently, and for the most part affirming that a universal immortality is plainly discoverable on even the very first page of revelation, they are driven to the necessity of making the chief revealer of the doctrine not to teach any thing on the subject, or next to nothing; as indeed there was, according to the popular notion, but little need he should!

"But, assuredly, if Christ be emphatically the teacher of the doctrine of immortality, which by apostolic authority we are bound to consider him, he has taught us to whom it pertains. And then as certainly he has taught, as plainly as words would allow, that this is the gift of God, through himself, to them that believe. So that by how much we lay a fair philological and historical stress on the apostle's assertion, 2 Tim. i. 10, by so much do we seem compelled to understand our Lord literally, when he promises eternal life to a *class*."

In further reply it is submitted,—

"1. That no argument whatever can set aside the fact already shown, that there are passages in which the term must necessarily be understood literally, when life, eternal life, is the subject matter of declaration and promise.

"2. And if such passages are not allowed to be so understood, the doctrine of immortality, which

Christ placed in the clearest light, that do teach it;—and the apostolic assertion, 2 Tim. i. 10, is eviscerated.

"3. The same objection would apply equally to passages in which God is said to live forever; and it would be as reasonable to ask in a tone of triumph: 'What! are we to perceive that mere existence is predicated of God? Surely God is infinitely alive; and therefore, when an angel or an apostle affirms barely of him that he liveth for ever, and ever, this formula must convey the idea of infinite felicity! Every one would perceive this sort of argument to be of little value, and the reply would be ready: We know from other sources that God over all is happy for evermore, and are content to find in this one phrase the one idea, which is indeed magnificent beyond conception, of infinite existence.

"So we know from other passages that they who receive the great gift of life shall be made gloriously perfect in all respects, in knowledge, purity, bliss; that they shall see God, shall reign with Christ, &c., &c. Why not be content, then, to derive the amazing fact of never-ending existence from those texts that teach it; and the ineffably glorious characteristics of that everlasting life, from the texts which more distinctly exhibit them?

"4. Besides, even if it be conceded that the phrase eternal life is, in Scripture terminology, the technical term for the whole aggregate of the blessings bestowed on the righteous, why should the idea of immortality, which after all must lie at the basis, be excluded as one of the blessings conferred? If the phrase includes many things, why may not infinite existence be one of the many? And would there not be a beautiful propriety in selecting that endowment which is indispensable to all others, and in itself the mightiest of all, as precisely that which, because of its grandeur, shall be chiefly adopted as representative of the whole?"

"5. As to the remark with which the reviewer clenches his argument, saying: 'The term life, &c. If life means happy existence, death may mean miserable existence; a supposition entirely fatal to Mr. Dobney's argument'—I submit the question, whether his latter phrase 'miserable existence' is the proper antithesis to the former, 'happy existence.' My evidently acute and every way to be respected opponent is professedly arguing against the word 'life' having a compound meaning; that is, against its meaning, 1. Existence, and 2. That that existence is a happy one. But his objection drawn from the antithetical-term 'death' represents an antithesis to *only one part of the compound idea*. Whereas in fairness it ought to be an antithesis to both parts; thus,—If life means a *happy* existence, death must mean a *miserable* destruction, a miserable dying out of existence. Here the antithesis is complete; which it is not in the sentence I have quoted. And thus a fair adoption of his own principle confirms, instead of confuting my argument."

"6. Kindred passages serve also to guide us to the literal interpretation. For if we had other texts of Scripture, in which permanent existence was promised in other phraseology than that now under consideration, it would doubtless strengthen the conviction that we are right in literally interpreting such terms as—everlasting life, living for ever, &c. But we certainly have such texts. And 1 John ii. 17 might be adduced as an example: 'The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.' No one, it is presumed, will wish to set aside the literal rendering here, or attempt to make the assertion convey any other idea than that of the mighty fact of never-ending existence; seeing that it is antithetically asserted of the righteous, in distinction from the transitoriness and evanescence of the world.—So that here, also, the glorious prerogative of infinite existence is made the subject matter of declaration, and in reference to a particular class, in a manner which refuses to be obliterated by the spiritualizing process, and demands the rigorous adoption of the literal sense."

"But before we quit our present subject, I may remark that it has often been interesting to observe how preachers and commentators, as if unconscious of the conclusions to which their treatments would necessarily lead, sometimes treat quite literally passages of the kind we have adduced. We may select one illustration from among preachers, and another from among expositors.

"The late Robert Hall, in a sermon on 1 John v. 12: 'He that hath the Son hath life,'—remarked: 'There were four ways in which we may become possessors of what was not our own: first, by force; second, by purchase; third, by inheritance; fourth, by donation. The possession of Jesus Christ was by the gift of the Father: the Father only adequately rewards the Son by conferring eternal life on his followers;—

No less a gift than the making them partakers of his own eternity!"

"If we partake of eternal existence through Christ, then of course none except his followers are immortal; and so the whole doctrine of this work is drawn after this first principle. So difficult is it for any thing but truth to be thoroughly consistent."

Of expositors, let us take Professor Stuart—"It shall suffice to quote his remarks on the 'Water of Life,' and the 'Book of Life'."

"Rev. iii. 5: He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

"I will not blot out; that is, I will suffer to remain, or cause to be retained. The form of expression is a *litotes*; that is, an affirmative sense, i.e. a negative form of expression. *Book of life* is a frequent idea in both the old and new testament. Heaven is first conceived of as a city; then those admitted to dwell there are citizens; their names of course are conceived of as inscribed in the city register. Names thus inscribed in cities on earth, are blotted out when life ceases, or when crime is committed, and forfeiture of privilege ensues. *Not to be blotted out, of course implies, therefore, continued life and privilege.*

"But if not to be blotted out of the book of life, is equivalent to affirming their 'continued life,' then, seeing that is graciously promised as a peculiar privilege to a class, it would follow, as a matter of course, that others will be thus blotted out; that is, will not have 'continued life.' For how can that be seriously promised as a privilege and a reward, which is already possessed independently and inalienably? But let us recur again to Professor Stuart's Commentary.

"Rev. xii. 1: And he showed me a pure river of water of life, clear as crystal proceeding out of the throne of God and the Lamb.

"1 Gen. ii. 10, seq. we have a description of a river in Eden for the sake of watering the garden. But the writer has in his mind the passage in Ezek. xlvii. 1-12, where a stream issues from under the new temple, and disports in various directions. So here, a river issues from the throne of God and the Lamb, in the new city. The whole is modelled after the oriental manner of building palaces, near or in which a fount of water, or *jet d'eau*, is indispensable, for the sake of coolness and refreshment. The implication is, of course, that they who drink of the waters of life are immortal; that is, will never die."

"But if to drink of the waters of life is a beautiful figure for possessing immortality; and if to drink of these waters of life is set forth as one of the glorious prerogatives of the followers of the Lamb, as indeed it is, then it ought to be conceded, that neither did they originally possess this immortality in their own right, nor are they immortal whose obdurate rejection of the Savior excludes them from these waters of life.

"I trust the objections against a literal interpretation of the terms in question have been fairly met, and that it will be seen the preponderance of argument is in favor of the view suggested. But let us not close this chapter without again distinctly recognizing an important fact; namely, that our conclusion will not be in the least degree invalidated by the adduction of passages, be they ever so numerous, in which Life—Eternal Life is used metaphorically. For if there were a thousand texts in which fair criticism could find only the figurative employment of the term, these would not detract from the authority of those other texts relating to the righteous, in which an enlightened criticism would find the literal sense. And then if there were such, be they ever so few, they establish the doctrine that life infinitely protracted (immortality) is the gift of God through Christ to those who believe."

We must give the author's closing words on this point:

"Nor will the affectionate disciple of Christ fail to recognize the proof, hereby afforded, of the personal dignity of the Son of God. Who is he that has the power and the right to confer immortality on whomsoever he will? Verily, he of whom it is said: 'in him was life,' and who can truly say: 'I give unto my sheep eternal life,'—manifestly stands before us 'in the form of God,' and as though in very deed he deemed it no usurpation to equal himself with God. To whom then shall we bend the knee in reverent adoration, if not to him who, as the Prince of Life, can place upon our brow the diadem of immortality? Well may we be ever 'looking' for that blessed hope, and the glorious appearing of the great God, even our Savior Jesus Christ; for 'when Christ, who is our life, shall appear, then shall we also appear with him in glory.'"

"Meanwhile, shall not those on whom his royal name is named, be sollicitously careful to glorify him who, to bring them back from the land

and shadow of death, counted not his own life dear to him, but yielded himself to death, in order that he might destroy death, and deliver them who through fear thereof would else have been all their lifetime subject to the bondage of most miserable despair. But how, where is thy sting, O Death! O Grave, where is thy victory! Through Christ, the mortal shall put on immortality; and Death, that last enemy, shall be destroyed. Hallelujah! for the last Adam is a LIFE-GIVING SPIRIT. Well may the apostle say: 'the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again.'"

On this I remark:

1. The popular theory does in effect deny all the leading ideas taught in the above texts:
2. Popular theorists do, in fact, place the heathen philosophers before the Son of God!—That this is so, is certain; for
3. The heathen philosophers did teach the popular theory of man's natural immortality—immortality of the soul in death—without a resurrection.
4. If this theory is true, then the heathen philosophers were not only in advance of Jesus, but they were *truer teachers* of the doctrine of the soul's immortality, and Jesus, as he taught the opposite, was a false teacher!!! O Lord, let the Advent brethren wake up to this subject!

J. B. O.

(Original.)

What Does It Mean?

BY J. M'INTOSH.

We are forced to offend earnestly for the faith once delivered to the saints, as we are verily in the *last days*, we have more need than ever to stand for the truth of God. I feel called upon to add my testimony with others, in concert, against that wicked and most pernicious doctrine—which I have heard asserted with great positiveness by those whose office is for instruction—that prophecy is not to be interpreted till after it is fulfilled: which I hope to show to be the very essence of infidelity. Now all prophecy contains in it, both promise and threatening, addressed to the reason, conscience and understanding of all men; concerning things present and future—a scheme of things going forward in course of fulfilment, some part of which concerneth every age of the church and the world; yea, every year and hour, until the consummation of the whole.

Both promise and threatening are of the nature of prophecy, because they concern the future, touching both persons and things. But how shall the church act in regard to God's promises and threatenings, yet unfulfilled, without some definite and clear knowledge of things future? I do not say a perfect knowledge of all things—times and circumstances—for that is needless, and might be pernicious; but some leading features, such as are to be seen in the following example from 2 Sam. 2. vii., where God said to David: "Moreover I will appoint a place for my people Israel, and plant them that they may dwell in a place of their own, and move they no more out of it. Neither shall the children of wickedness afflict them any more as before, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house; and when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

Fully to interpret this passage, would be to interpret a very large portion of Holy Writ. It is promise, and threatening, and prophecy all woven inseparably into the same web; and rightly to understand one, requires the understanding of both the others. The very light of the words unavoidably carries forward the mind to the contemplation of things yet future, and elicits an act of interpretation, and points to certain definite things, and a certain definite spot on the earth as the theatre of the fulfilment of the promise to Israel, and to David, Israel's king. But the opposing theory forbids us to interpret, and understand prophecy before it is fulfilled, and requires us to disbelieve the oath of God until we

we is fulfilled! It utterly excludes faith; for faith being the assurance of things hoped for, and the evidence of things not seen, there cannot possibly be faith where we require the events predicted to take place before we will believe in their reality. The man who talks in this way, I call an infidel—I deny that he is a Christian believer; I deny it, because he denies the very substance, and only ground of faith, which is believing, on God's authority, that some particular things described shall hereafter come into manifestation. David as clearly understood these things, by faith in God; to be certain definite realities, as we can, by experience, hereafter understand them. And the same is true of all the promises yet unfulfilled. The Revelation is no revelation—no uncovering to us, unless we can attach a definite meaning to the things foretold in it, and have faith in specific realities; because faith is the assurance of things hoped for, and the evidence of things not seen; not the belief that certain words are without meaning to us until after their fulfillment.

This ignorant infidel sentiment not only takes away faith, but hope also, by taking away the assurance of things hoped for, and the only evidence we can possibly have of things unaccomplished. And taking away faith and hope, robs us of salvation; "For we are saved by hope: . . . but if we hope for that we see not, then do we wait with patience for it."—Rom. viii. 24, 25.

We are also saved by faith, and by faith are justified; as Abraham was by believing God, touching promises made, and yet to be fulfilled, in the literal land of Canaan. And here, too, I must bear testimony against the opposite of this pernicious canon—I mean that false prophesying and deceiving the people as to what is coming to pass, which so much abounds.

A mournful instance of this delusion was witnessed lately at a missionary meeting; which, indeed, was a sort of theatrical entertainment, apparently got up to make the audience merry, in order to get their money. The speakers all prophesied bravely, but in direct contradiction to all the Lord's prophets. The sum of their prophesies was this: that their missionary societies are on the eve of the most glorious achievements ever witnessed under the sun; that the time is near when they will redeem the whole habitable globe to the obedience of the gospel; that this present time is the most peaceful and promising of any since the fall; and the fullest of hope—the most abundant in godly enterprise, and the sure precursor of an indefinite era of unpremeditated peace and blessedness: making railroad speed for re-evangelizing christendom.

Now for the benefit of all such false prophets and deceivers—"deceiving and being deceived"—and of those led astray by them, I call them all to the contemplation of the fearful doom which awaits this present evil world, before that reign of righteousness and peace can begin; and which is arrived at, not by their missionary conquests, but through judgment and fiery indignation upon christendom, and then by a new heaven and a new earth, wherein shall dwell righteousness, and altogether wrought by Almighty power.

More than half of the prophetic Scriptures are devoted to treating of the Gentile apostasy, and its fearful judgments following, and all interwoven with the restoration of the saints of God to their own land. Even Balaam sounds the prophetic note in Num. xxiv. 19: "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." What meaneth this? What is the city, but "that great city Babylon," of whose cup of abominations the nations have drunk, till they are mad? and which with them is to be overthrown with such a mighty destruction, when the Lord descends for vengeance in flaming fire, with his mighty angels. And are they dreaming that their miseries are about to convert that drunken, bloody, abandoned harlot, whom the Lord hath sentenced to a fearful execution, together with all her wicked paramours, for their abominations, adulteries, murders and sorceries? Their cry is "money, money! We want money!—Give us money enough and we will convert the world." But if they are not on the watch, their money and societies will perish together; because they think that money is the main-spring of the warfare against the powers of darkness. Let them beware of being destroyed with "him that remaineth of the city." But in what condition is now that portion of the earth once evangelized? Look at Babylon, "the city," the Greek church, in the plenitude of corruption; Protestant Germany, overrun with infidelity; the countries south of the Mediterranean, with Egypt, Abyssinia, Palestine, Syria, Armenia, Asia Minor, and Turkey in Europe. Look at so at Britain and Ireland, and North and South America. What is now the condition of these countries? Their vine is of the vine of So-

dom, and of the fields of Gomorrah." Christendom is actually in a far worse condition than the Pagan world, and vastly more needs evangelizing; and if past experience is of any value, how long would it be before the heathen evangelized would be in the same condition; especially if all the different sects should do the work after their own Babylonish style? And if christendom could be re-converted, how long before the work would need to be done over again? And if such bitter things are written against the city, to what refers the treading of the wine-press of wrath, without the city?—Rev. xiv. 16. The book of Revelation is a mere detail, almost, of the crimes and judgments of christendom, till the Lord comes, and forever annihilates those beastly powers which have so long lorded it over that portion of the world in which his church has been existent, and his martyrs and saints have been slain: and he will come at their cry for vengeance, to revenge their blood upon them that dwell upon this earth.—Rev. vi. 10 to end. "For the day of vengeance is in his heart, and the year of his redeemed is come," during the world.

"Wide is the gate, and broad is the way that leadeth unto death, and many there be that go in thereat; while strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Though many are called, yet few are chosen. Out of four classes of hearers, only one bears the fruits of holiness. And moreover it is but a "little flock" that shall receive the kingdom. And there is not one word in all the Scripture to lead us to believe that it will be any otherwise till after the fearful judgments of which all the Scriptures warn us are past, and the world shall be re-constituted; not under the powers of darkness, but those of light.

To whom shall I speak, and give warning, that they may hear? For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, . . . even thus shall it be in the day when the Son of Man is revealed, in great power and glory. May God hasten the day of days—the day of his coming. O keep yourselves, little ones, in the fear of God, unto eternal life. Amen.

Harmony Whitley, C. W., Nov. 23, 1849.

"The Law of Love."

The last Harbinger contains an article under the above caption, which the writer says was suggested by reading an article in the Harbinger of Sept. 29, entitled "Home of a Popular Christianity not the Saints' blessed Home," in which [he says] the writer (undesignedly, no doubt) attributed to popular Christianity some things that very few, if any, can be found to advocate.

Being myself the writer of the article here represented as so entitled, let me just say that my reviewer seems to have made a mistake in his quotation, or the printer has mistaken some of this writer's words. Nothing was said in all my article, slightly reviewed by this writer, of "The Saints' Blessed Home," nor of any other "Home," though it is true, the said article was entitled, and rightly printed, "The Hope of a Popular Christianity, not the Saints' Blessed Home." And again, looking over that article, there does not seem to be anything "attributed to a popular Christianity" except what is righteously so done, and in strict accordance with "The law of love." Will the reader look at it again, if practicable, and then judge?

H. J.

New York, Dec. 12, 1849.

(ORIGINAL.)

Questions.

BRO. MARSH:—Perhaps the inquiries that I am now about to make are answered sufficiently plain in the Bible; but you know that Bible testimony is not so soon searched out many times, even by professed Christians, as it ought to be; and feeling as I do that great assistance may be rendered me in searching for scripture truth, I therefore submit the following queries to my Advent brethren, hoping that they may be answered through the Harbinger, that others, who may need the same light that I do, may obtain it.

About twelve years ago, I conceived a strong passion for music, both vocal and instrumental. I have ever since indulged in singing all sorts of tunes (not to say all sorts of songs), and in playing upon the violin, all sorts. But of late, the following inquiries have arisen in my mind:

1. Is vocal music right?
2. If vocal music is right, is it right to sing all kinds of tunes?
3. If it is not right to sing all kinds of tunes, where shall we draw the dividing line between those that are good and those that are bad?

4. Can instrumental music be employed in worshipping God, if we would worship him acceptably?

5. If instrumental music cannot be accepted by God, when used by his creatures as a means of worship, is it right to learn instrumental music for any purpose whatever?

6. If instrumental music is wrong, is not vocal music also wrong for the same reasons?

7. If instrumental music is not wrong, it must be right, and acceptable, in the sight of God; and, therefore, is it not wrong to neglect the use of it as a means of worship in our meetings?

Will some one of your correspondents please answer the foregoing.

Yours truly,

G. S. FREEMAN.

Rochester, N. Y., Dec., 1849.

From Bro. E. V. Lyon.

DEAR BRO. MARSH:—I am once more, through the mercy of God, permitted to enjoy the society of my dear family, after having been wandering up and down Satan's vast empire, for about six months, to win a bride for my master. Bro. A. Brown has been my companion and fellow laborer, (and he is a good fellow,) during this campaign; and by the permission of the Great Head of the church, we have held fifteen tent-meetings, in the States of New York, Massachusetts and Vermont. Nine of them were held in what might be called new fields; we continued them from four to twelve days; and to the glory of our Head, it can be said that we had respectable congregations in all the places where we pitched our tent; and in most of them, the gatherings far surpassed the expectation of the friends to the cause; and with three or four exceptions, we had the best of order and attention. Thousands who had never listened to the voice of God's special messengers, symbolized by the angel of Rev. xiv. 6, 7, have had an opportunity of becoming acquainted with this last message of mercy, which we have a license to give to every nation, and kindred, and tongue, and people, saying, with a loud voice: "Fear God, and give glory to him; for the hour of his judgment is come." Glory be to God, that many have given the evidence that they have been led by a power which was divine, to fall in love with this all-absorbing truth; and like the Thessalonian brethren, they have "turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead." I have had the glorious privilege of immersing thirty-one willing souls, who, like the eunuch, are on their way to the port of glory, rejoicing in view of quick deliverance. Amen.

We have recognized Bro. A. Smith, of Sandgate, Vt., and Bro. S. W. Bishop, of Mt. Holly, as being called and qualified by the Holy Ghost, to this last work of mercy.

We have not shunned to expose the corruption of the modern theology of our day, by presenting a *thus saith the Lord*; and in honor of his name, I will say it—that whilst we have been trying to give the truth to this last race of mortal men, he has not withheld from us any good thing. Our needs have been supplied—a pilgrim's fare we have had—and soon, very soon, I expect we will have the rest promised to him.—To me it looks good.

Dear Bro. M., if I had fifty souls, I could employ them all, methinks, to good advantage, in the cause. The cry from every quarter is: "Come and talk to us about the coming of your Lord, and the promised restitution!" And it is a problem that I cannot solve, neither can the world—how a man can believe this truth, and yet refuse to exhibit it, by precept and example, to those who must soon perish without it.

Dear brethren, souls around you are perishing for the lack of knowledge. Jesus is coming soon. Then the destiny of all men will be unalterably fixed; either for weal or woe. In view of this solemn truth, I call upon you, in the name of Israel's God, to gird on the whole armor of truth, and in his strength go forth and warn your fellow men of the approaching judgment. Call upon them to prepare to meet their God. Then their blood will not be required at your hand.

Yours for life at the appearing of Jesus,

R. V. LYON.

P. S.—It is due to the truth for me to say that Bro. N. Pease has been with us in this campaign and rendered us essential aid in our work of love.

A. V. L.

Abington, Ct., Nov. 23, 1849.

From Bro. T. Lee.

BRO. MARSH:—I cannot refrain from informing you of some of the good fruits of the tent-meeting in Cairo, last summer. You will recollect what the conversation was between us, back of the tent, before you commenced your second evening's sermon, about Bro. B. Schanck, and his

philosophy. I then told you that if you could convince him, he would come out. That sermon had the desired effect; he saw the folly of vain philosophy, and he has embraced the truth, with some others. The meeting-house is now open to our Advent brethren, and prejudice begins to be removed from some. There is no one employed now to preach in Plainville, and if a suitable person could come and preach here, I think that great good might be done.

Bro. Neff gave us one discourse recently, and passed immediately on. Bro. Wendal also gave us one discourse, and went on. Now is the time to do good here. Truly the harvest is great, but faithful laborers are few. O that the Lord would send some faithful laborer into this field. It would do you good now to see and talk with some who were our opposers when that tent-meeting commenced.

Your brother, looking for that blessed hope, and the glorious appearing of the great God and our Savior.

TRUMAN LEE.

Lysander, N. Y., Nov. 30, 1849.

Foreign News.

THE GERMAN EMPIRE.

A telegraph despatch received from Berlin via Cologne, announced that the Austrian cabinet had made a formal protest against the convocation of a German Parliament at Erfurt; and that in the despatch the Austrian government alluded to the probability of armed interference by Austria in the affairs of Germany.

Prince Schwarzenburgh had pointed out to the Prussian government what this convocation would give birth to, not only in the Austrian States, but in Prussia.

On the 30th Oct. Prussia replied that she had duly weighed all those considerations, but that more elevated and pressing motives had urged her to persevere in the plan.

Prince Schwarzenburgh, in his last despatch to the Prussian government, insinuated that should the case require, Austria will not hesitate to have recourse to an armed intervention.

A cabinet council had been held, and adopted the electoral law of the Parliament. Each State will introduce such modifications as its organization may require. The cabinet council was occupied in a reply to the Austrian note.

The Ministry adopted a most important resolution. A despatch in reply to that of Prince Schwarzenburgh had already been sent to Count Bismarck, the Prussian Envoy at Vienna.

Prussia, in this document, maintains with energy her right to carry out the limited federation—a right formally guaranteed. To the Austrian threat of armed interference, Prussia replies that she awaits it.

Accounts from Berlin to the 24th ult. state that after a debate of several days, the upper chamber had declined to return its old constitution.

The Cologne Gazette announces in a telegraphic despatch from Berlin, that the King has signed the law for the election of Representatives to the Grand Parliament to be assembled at Erfurt.

TURKEY AND RUSSIA.

It is confidently stated that the British fleet has orders to withdraw from the Dardanelles, and that it is by this time at Malta.

Nothing further had transpired respecting the whereabouts of the Polish and Hungarian fugitives.

Letters from Constantinople to the 10th, mention fresh subjects of dispute between Turkey and Russia in consequence of the energy with which the united diplomacy of England and France has followed up its victory on the refugee question. It is said that the Porte is also determined, at the expiration of the stipulated term, to withdraw those concessions, in future, on Russian commerce, over other nations which at present exist.

FRANCE.

The personal quarrels of the members of the Legislative Assembly, terminating in more than half a dozen duels, have occupied the chief items of the Parisians during the present week.

M. Pierre Bonaparte has figured in as many as three or four of these encounters.

None of the contents have ended fatally, but they have increased to such a degree that the government threatens to stop them by very stringent laws.

The modus operandi of modifying the Constitution is still the engrossing subject of discussion.

It is now suggested to change the Legislative Assembly to a constituent body, by the addition of 150 members, and this new body to be invested with the power of electing the President, or extending the term of his office, to such a period as may avoid the necessity of a frequent appeal to universal suffrage.

The Harbinger & Advocate.

LOCHMEER, SATURDAY, DECEMBER 12, 1849.

THE HARBINGER.

Twenty-six numbers constituted a volume, before the commencement of this volume of Fifty-two numbers.

This number commences the latter half of the volume.

Many of our subscribers who meant to pay in advance, paid only to the middle of the volume; consequently the time for them to pay again has now come.

We simply name these facts that all may have an opportunity of keeping their accounts squared up, which with many it has ever been their pleasure to do; and we assure them it has been for our encouragement.

A word to the punctual is sufficient.

Prophecy on Mount Olivet.

(Continued.)

In our remarks, last week, on this highly interesting prophecy, we gave a brief description of the glorious kingdom, into which the "blessed of the Father" will be welcomed by Christ the King at his second coming. Our object now is to speak of the graces which Christ will recognize in his children at this time, and which will render them worthy to be admitted to the joys of the Lord.

"Matt. xxv. 35: 'I was an hungered, and ye gave me meat.' Every thing which was done to a follower of Christ, whether it be good or evil, he considers as done to himself. See verse 40. Acts ix. 4, 5. Heb. vi. 19. Of all the fruits of the Spirit, none are mentioned here but those that spring from love or mercy; because these give men the nearest conformity to God. Jesus had said, 'Blessed are the merciful, for they shall obtain mercy; and he here shows how this promise shall be fulfilled. The Rabbin says, 'As often as a poor man presents himself at thy door, the holy blessed God stands at his right hand; if thou give him alms, know that he who stands at his right hand will give thee a reward.' But if thou give him not alms, he who stands at his right hand will punish thee." Vayikra Rabba, s. 34. fol. 178.

"A stranger, and ye took me in] *Suneggeta* mee. Ye entertained me. Kypke has fully proved that this is the meaning of the original. Literally, *suneggeta*, signifies to gather together. Strangers are sometimes so destitute as to be ready to perish for lack of food and raiment; a supply of these things keeps their souls and bodies together, which are about to be separated through lack of the necessities of life. The word may also allude to a provision made for a poor family, which were scattered abroad, perhaps begging their bread, and who by the ministry of benevolent people are collected, relieved, and put in a way of getting their bread. O blessed work! to be the instruments of preserving human life, and bringing comfort and peace into the habitations of the wretched!

"While writing this, I hear the bells loudly ringing in commemoration of the birth-day (Nov. 13, 1798) of E. Colson, Esq., a native of this city (Bristol) who spent a long life, and an immense fortune, in relieving the miseries of the distressed. His works still praise him in the gates; his name is revered, and his birth-day held sacred among the inhabitants. Who has heard the bells ring in commemoration of the birth of any deceased hero or king? Of no much more value, in the sight even of the multitude, is a life of public usefulness, than one of worldly glory or secular state. But how high must such a person rank in the sight of God, who, when Christ in his representatives was hungry, gave him food, when thirsty, gave him drink, when naked, clothed him, when sick and in prison, visited him! Thou blessed of my Father! come. Thou hast been faithful in the unrighteous mammon, and now thou shalt eternally enjoy the true riches.

"The Supreme God is represented in the *Blagodat* as addressing mankind when he had just formed them, thus: 'Those who dress their meat but for themselves, eat the bread of sin.' Geeta, p. 46.

"Verse 35. 'I was sick, and ye visited me.] Relieving the stranger, and visiting the sick, were in high estimation among the Jews. One of their sayings on the death of a worthy of notice, 'He who neglects to visit the sick, is like him who has shed blood.' That is, as he has neglected when it was in his power to preserve life, he is guilty in the sight of the Lord, as he is who has committed murder.

"Verse 37: 'Lord, when saw we thee an hungered, &c.] This barbarous expression, an hungered, should be banished out of the text, wherever it occurs, and the simple word hungry substituted for it. Whatever is done for Christ's sake, is done through Christ's grace, and he who does the work, attributes to Jesus both the will and the power by which the work was done; and seeks and expects the kingdom of heaven not as a reward, but as a gift of pure unmerited mercy. Yet while workers together with his grace, God attributes to them that which they do through his influence; as if they had done it independently of him. God has a right to form what estimate he pleases of the works wrought through himself; but man is never safe except when he attributes all to his Maker.

"Verse 40: 'Inasmuch as ye have done it unto one of the least of these my brethren] The meanest follower of Christ is acknowledged by him as his brother! What infinite condescension! Those whom many would scorn to set with the dogs of their flock, are brothers and sisters of the blessed Jesus, and shall soon be set among the princes of his people.'—Clarke.

Remember that whatever be your name, your profession, your faith, and your works here, if these fruits of pure love and disinterested benevolence, shall be found wanting in you, in the day of judgment, you will hear the awful sentence of your frowning judge, Depart! I know you not! O, you who profess to love Christ and his appearing, take heed lest you treat him with neglect in the person of his poor suffering and afflicted saints, and consequently meet with his displeasure.

Open wide your door to the Christian pilgrim.—Turn him not away because he is a stranger; but for this very reason entertain him: 'for thereby many have entertained angels unaware.' Keen indeed would be your remorse, could you be made sensible that you had refused to entertain Christ; but you have done this very hard-hearted and wicked act, so far as you have thus treated one of his brethren. If you would please him, you must not turn a deaf ear to the cries of want, from that pious yet deeply afflicted widow; that lonely, penniless, yet praying orphan, who cries to you for bread; that aged infirm pilgrim, whose earthly career is almost done, who looks to you for aid; that deeply afflicted child of God, who is confined to a sick bed, and needs help; that unfortunate disciple of Jesus, who cries from a debtor's prison for assistance; or that weary pilgrim who calls at your dwelling for entertainment;—we say you must not be deaf to their calls; but must hear and freely grant their petitions, as far as it is in your power; remembering at the same time, that you are entertaining Christ; feeding, clothing, and visiting him; and relieving his wants in the persons of his poor brethren.

Alas, this kind of religion is now almost a stranger in this uncharitable world! nay more, it hardly has an asylum in the professed church of Christ! and does not abound as it should among professed advent believers. There is any amount of forms and ceremonies, high sounding titles and professions of faith; wherever you may be disposed to look for such; but "doing the commandments," is scarcely performed by but few, and by them, too poorly done. It should not be so: God loudly calls upon us to act differently; to imitate him in our acts of benevolence, to our brethren. May we henceforth obey his call to the utmost extent of our means, that the great and glorious reward of the "blessed of the Father" may be ours, in the day of retribution.

Eternal Fire.

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

In complying with the request of a correspondent for light on the last clause of this text, we remark:

1. That eternal in the text, is unlimited in its duration: eternal, without end.

2. That the eternal duration of the fire relates to its effects, and not to its ceaseless continuance.

We thus judge from the facts in the case, and from other portions of the word of God.

The facts in the case are these: The fire that fell upon the cities of the plain was not eternal in its duration; but when it had done its short work, it ceased to exist, and the place where it performed its mission of vengeance, became a lake of salt; which exists to this day, and will continue to exist until the redemption of the earth from the curse; and then, those wicked cities will not be rebuilt. Their destruction is final, eternal. In this sense they are set forth for an example. As those corrupt cities were eternally destroyed by fire, so

eternal existence of those cities may be looked for with as much propriety, as to expect the eternal existence of the wicked, after fire from God, in the final judgment shall come down and devour them. That the word "eternal," in the Scriptures, does not always denote the ceaseless duration of the thing named, but the effects produced, is evident from Heb. vi. 9. There Paul speaks of eternal judgment. If eternal relates strictly to the act of judging, then Christ will be eternally performing this work; which is an absurdity too gross to be entertained for a moment. But if, as Dr. Clark says, we are to understand "eternal" in the case to mean "ever during judgment," because the sentences then pronounced shall be irreversible," then all is clear and consistent. The judgment, or sentence, when once passed, will be final, irrevocable, unchangeable, eternal. (So with the cities of the plain, when the fire of God fell upon them, and burned them up, they were finally, fully, irreversibly, eternally destroyed; as will be all the wicked by the consuming fires of the eternal judgment.

Every Word of God.

Or, a knowledge of all the doctrines of the Bible, as far as is in our power to obtain, is necessary to make us wise unto salvation; or to advance our growth in grace. Where the mind dwells too exclusively on one subject, though it may be good, it soon loses its interest, and fails to keep the mind active and joyful. In this way, not unfrequently the very best of subjects become unpleasant, and unwelcome, even to those who are their strong advocates; whereas they would never have lost their interest had they not been pressed too far, and too much been made the exclusive matters of investigation. All well know that the very best of causes may be injured by an over heated zeal, or unwise management. "The full soul loatheth the honey-comb," is as true now as when it was uttered by Solomon.

We do not complain because an over-abundance has at any one time been furnished for our columns on any one subject, but kindly thank our correspondents for their valuable communications, and hope they will continue to write,—but we think we have some cause for complaint because they have written no more on other important subjects. While one question, of vital interest, has been investigated, in a commendable manner, others, of equal consequence, have been, for the time being, neglected.—Now, for the good of the general cause of revelation and truth, these things should not be so. But while we talk, write, preach and publish about the character or nature of the soul, we should not omit to point out the way to save it from death. While we speak of death, we should clearly show the way to eternal life. And when we teach that eternal life will be the exceeding great reward of the righteous, and death the wages of sin, we should fully and forcibly show that the time for the coming of the Lord to mete out to each his reward, is nigh, even at the doors.

In a word, as far as possible, we should endeavor to keep the minds of our hearers and readers enlightened on all the harmonious parts of the great and glorious WHOLE of the divine economy of redemption, and glorification of fallen mortals.

With this view of these matters, while we say, let the questions, now being investigated, be properly and thoroughly attended to, we would, at the same time, most earnestly solicit more attention to other doctrines of the Bible, especially the great and crowding truth of these last days, the near coming of the Son of man, and the establishment of his kingdom under the whole heavens.

Let those brilliant, yet slumbering, if not buried, talents, that used to be so active in the presentation of the truth, awake to duty and usefulness once more. Let each and every gift in the church of God, be brought into active and faithful exercise, in this respect, and there will be no lack of a rich variety of enlightening, reviving and saving truth every week to fill our columns.

Awake, awake, brother, and sister, to your duty in this case. Feed the sheep and lambs with every word of God, lest they faint and perish in this hour of death, and famine of the true bread. Take heed how you bury your talent; for soon your Lord will call you to a strict account, how you have used it.

We thank Bro. G. D. Bradway of Oswego for the interest he has manifested in the Harbinger, and hope he will continue to do what he can for its support. We will send him any number that he may order, and for which he will be responsible, at a price so that he will be reasonably compensated for his trouble in selling them. The better was

not-subscribers for a given term of time; there is no trouble in selling the papers, nor of having some left unsold on your hands, which would be a case some weeks, as the plan of selling the weekly. Bro. B. will do the best he can in the case, and we presume with entire satisfaction to us.

Strong Delusion.

An enlightened mind would naturally suppose a man witnessing the late disgraceful flight of the Pope and his murderous appeal to the sword to relate him in the Papal chair, that his subjects would have had their eyes so far opened as to see that he is not from being infallible, or an object worthy of the worship. But such are not the facts; for they all seem to regard him, if possible, more infallible than ever, and more worthy of their adoration than before his hands were stained with the blood of his own children! or, by his direction, Catholic France loosed her dogs of war on the Italians. We judge from the following account of the homage paid to him by his greatly and fatally deluded subjects:

THE POPE AT PORTICI.—We read in the *Oservatore Romano* of the 24th ult: "The Pope, since he has been at Portici, has not had a moment's leisure. From seven till ten o'clock every evening, Pius IX., after returning from his visits to the most austerities and religious establishments, receives for a dozen to twenty families. Every body desires to kiss the feet of the Holy Father. Mgr. Medici Master of the Ceremonies to his Holiness, is the person charged to deliver the tickets of admission to the Pontiff. 'My dear little children,' *cari figliuoli* mat, such is the Holy Father's kind or paternal expression to those who come to see him. At a table on which stands a crucifix, they make their genuflections before reaching the Pope. The hall of reception is covered with a large carpet. At the thirteenth genuflection, which is made at the feet of the Holy Father, he slightly raises his foot, and they kiss the cross embroidered on the shoe. The Pope then raises the person who is doing homage, and gives him his hand to kiss.

These "genuflections," or "bending the knee in worship" three times, and the third time at the "feet of the Holy Father," to kiss his foot, not only show that their delusion is strong and fatal, but confirm the truth beyond all contradiction that the Pope sustains the character of the Man of Sin, the Son of Perdition, as predicted by Paul in 2 Thes. ii. 4.

"Who opposeth and exalteth himself above all that is called God; or that is worshipped: so that he as God, sitteth in the temple of God, showing himself that he is God."

Though these things are well understood by Bible students, yet it is well occasionally to refresh their minds with them, that their faith may be strengthened in the accomplishment of those portions of prophecy yet to be fulfilled; even that which predicts the destruction of this Antichrist or Man of Sin, by the Lord at his coming.

Lying Wonders.

Speaking of the power of Antichrist, Paul says: "Whose coming is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The following account shows that these "lying wonders" have recently been manifested in the city of Naples, to make more sure the chains of papal darkness, with which millions of fatally deluded Catholics have long been bound. An eye-witness, a correspondent of the *New York Courier and Enquirer*, in a recent communication says:

"Who has not heard of the blood of St. Januarius, the patron Saint of Naples, which through centuries old, liquefies twice a year for the edification of the Neapolitan faithful? Last Wednesday was the martyr's festival, and the miracle recurred with its wonted punctuality. At ten o'clock in the forenoon, the cold hard clot became like the warm blood of a living man, and bells and cannon proclaimed the wondrous event to the expectant city. High Mass was imposingly solemn in the Cathedral by the Cardinal Archbishop, and afterwards the revived blood was exhibited to the vulgar gaze. It was contained in a small oval vial, which was enclosed in a glass casket, encased with silver, and surrounded by a silver cross. The people excessively raged themselves round the railing of the casket, and a Priest presented the casket to the lips of each individual, and when desired, he displayed its contents as distinctly as possible by holding it up to the

This earth should with eternity endure,
Concluding madly that there was no God.
No sign of change appeared: to every man
The day seemed as the past.

The day rose beautiful as on Zoro, the morning
Edom was destroyed, and rushed onward to its
glory, rejoicing as a strong man to run
a race. The din of business rises and increases,
until its fulness of hum greets the ear. All is life,
motion, and activity; when suddenly and unexpectedly,
as a clap of thunder in a clear sky, is heard a
shout, and it is about of God, and the voice of
the Archangel. All nature hears, and man
and beast, and pause in their career. And looking
up, behold the Son of man seated on the throne of
his glory, surrounded by myriad hosts of angels
waiting his command. Hark! the trumpet sounds
—it is the trump of God that wakes the dead.—
They that bear him, live, and come forth to immor-
tality and glory. The living, too, are changed to
incorruptibility, and with the risen dead, wait their
Maker's nod. Hark! again the trumpet sounds, and
a voice is heard from Him that sitteth upon the
throne, "Go, gather together mine elect—those that
have made a covenant with me by sacrifice." Quick
as thought, they speed their way to every part of
earth. The heavens are burdened with the myriad
hosts already gathered, and still they come "in
clouds as doves to their windows." All are in.—
The signal is given, "And the seventh angel poured
out his vial into the air; and there came a
great voice out of the temple of heaven, from
the throne, saying, It is done. And there were voices,
and thunders, and lightnings; and there was a
great earthquake, such as was not since men were
upon the earth, so mighty an earthquake, and so
great."—Rev. xvi. 17, 18. The earth trembles and
reels like a drunken man, the heavens are on fire,
the clash of elements increases, louder and louder
still is the tumultuous roar, until it would seem as
though all the artillery of heaven, for six thousand
years, had been reserved for this last storm of Jeho-
vah's wrath. At last the heavens are rolled to-
gether as a scroll, and—

"A universal crash was heard, as if
The ribs of nature broke, and all her dark
Foundations failed; and deadly paleness sat
On every face of man, every heart
Grew chill, and every knee his fellow smote.
None spoke, none stirred, none wept; for horror
All motionless, and fettered every tongue."

This, sinner, is your fate—this your doom. And
soon it will be upon you to the uttermost, and as a
snare will it come! O, escape for your life—stay
not in all the plain—flee, flee to Jesus! and flee
now. "Behold, now is the accepted time; now is
the day of salvation." What you do, do quickly,
—the day of dread vengeance has come—the snare
is set—sprung—and you are lost! Lost!! FOR-
EVER LOST!!!

"Dark brood the heavens o'er thee!
Sinner, behold thy doom;
Destruction opens wide for thee
Thy chosen, final home."

"Yet stay—the vision lingers;
Why, sinner, wilt thou die?
Dark brood the heavens, but mercy waits:
This hour to Jesus fly."

My brethren, let us awake from our slumbers,
put on the whole armor of God, lift up our voice
like a trumpet, and warn this guilty, doomed gen-
eration, of their fate. All heaven is awake to save,
and all the powers of hell to destroy—all strug-
ling might and main. But man, stupid man, of all most
interested, is asleep.

O for the Archangel's voice to break the spell.—
My brethren, I entreat of you, awake. Soon it will
be too late. See the sinner's awful—awful doom!
Oh, the snare! The fatal snare! I see it now as
never before. It haunts me night and day. O let us
arise, and put on strength, and engage anew, if by
any means we may save some. May the Lord bless
and deliver us from the snare, and save us in his
Kingdom, when he comes. Amen.

OUR BOOK DEPARTMENT.

We have now effected an arrangement with Bro.
Himes to supply this region with all the books, tracts,
&c., published at the Boston office, at their prices,
wholesale and retail.

We have also made arrangements with others to
supply books and pamphlets on the various doctrines
of the Bible, connected with our faith, in the great
plan of God for the redemption of man from the
curse.

Lecturers, book agents, and any others who may
wish, will please send in their orders promptly, and
we will collect them as they are promptly filled and forward-
ed. Much more should be done in this way of dis-
seminating light on the glorious hope of the Gos-
pel, than has been done for the last three years.

We are also making arrangements to keep on
hand a supply of the best editions of American and
English pocket bibles, of which the brethren will be

In order that as much good may be done with our
limited means, and with as little embarrassment to
the office, as possible, we urge upon our brethren
the necessity of being punctual in making their re-
mittances.

Brethren, the enemy is awake and active. Let us
also awake and engage with all our powers, "if by
any means" we may save some from the impending
judgments of God upon this world.

Rochester, Nov., 1849. MARSH & PINNEY.

¶ We have received a supply of "200 Stories
for Children," compiled by T. M. Preble, a minister
of the Gospel of Christ. It is a work that should
be in every family where there are children.

¶ E. R. Pinney resides No. 11 Gibbs Street,
corner of Summit.

THE MOTHERLESS.

God help and shield the motherless,
The stricken, bleeding dove—
For whom there gushes no rich fount
Of deep and deathless love!
The saddest title grief confers—
For who so lone as they,
Upon whose path a mother's love
Sheds not its holy ray!

No gentle form above them bends
To soothe the couch of pain—
No voice so fond as hers, essays
To calm the feverish brain.
Oh, other tongues may whisper love,
In accents soft and mild;
But none on earth so pure as that
A mother bears a child.

Judge kindly of the motherless—
A weary lot is theirs,
And oft the heart the gayest seems,
A load of sorrow bears.
No faithful voice directs their steps,
Or bids them onward press,
"And if they gang a kunnin, wrang,"
God help the motherless!

And when the sinful and the frail,
The tempted and the tried,
Unspotted one! shall cross thy path,
Oh, spurn them not aside.
Thou know'st not what thou hast been
With trials even less—
And when thy lips would vent reproach,
Think, they were motherless!

A blessing on the motherless,
Where'er they dwell on earth,
Within the home of childhood,
Or at the stranger's hearth!
Blue be the sky above their heads,
And bright the sun within,
O God, protect the motherless,
And keep them free from sin!

THE FATHERLESS.

Speak softly to the fatherless!
And check the harsh reply
That sends the crimson to the cheek,
The tear-drop to the eye.
They have the weight of loneliness
In this lone world to bear,
Then gently raise the fallen bud,
The dropping flower to spare.

Speak kindly to the fatherless!
The lowliest of their band,
God keepeth as the waters,
In the hollow of his hand.
'Tis sad to see life's evening sun
Go down in sorrow's shroud,
But sadder still when morning's dawn
Is darkened by the cloud.

Look mildly on the fatherless!
Ye may have power to wile
Their hearts from saddened memory
By the magic of a smile.
Deal gently with these little ones,
Be gentle, and be
The Friend and Father of us all
Shall gently deal with thee!

"THE ADVENTIST."

The Diagrams and Explanations of Daniel II.
& VII. and the Trumpets, together with other mat-
ter, are now published in a sheet of eight pages, of
the former size of the Harbinger, with the above
title. The paper is now ready for delivery, and we
hope our friends will order what they want immedi-
ately. We have an edition of several thousand cop-
ies already on hand. Terms—\$1 per hundred.

Correspondence.

From Sister M. A. Chapman.

DEAR FRIENDS:—A few in this place meet to-
gether on the Sabbath, and also on Wednesday
evenings, to comfort one another with words con-
cerning the soon coming of Jesus; but they have
peculiar trials, and need the prayers of the faith-
ful, that God, who has promised to save a rem-
nant, will help them to come off victorious.

I see by the Harbinger, that our dear Sister
Crory, of Hartford, has gone into the land of the
enemy. Those who have had the privilege of an
acquaintance with this much esteemed sister, feel
her loss deeply. When we have visited that
city, we always met a warm reception at her
house. Having passed through the same bitter
trial, I do most sincerely sympathize with our af-
flicted Bro. Crory, and his bereaved little ones.
But God is their friend; and soon in the resur-
rection morn they will meet this loved Friend,
when, with all the resurrected saints, she shall
come from the grave into the land of promise.—
O glorious hope! God grant we may soon see
the King in his beauty, and be made like him!

For some weeks past, Mr. Chapman and Bro.
Keeler have been laboring in this county, in the
towns of Norwich, Mount Upton, South New
Berlin, and other places, where Providence has
opened the door for preaching. God has been
with them in very deed, and the word has been
blessed to the good of many. In a small place
called Homerville, one and a half miles from
South New Berlin, several souls have been con-
verted from sin, quite a number of backsliders
were reclaimed, and some who thought they had
a faint hope, have embraced the hope of the gos-
pel. But the truth was mightily opposed by some
in that place. A modern Methodist preacher,
boasting of his German neology and theology
(the one who has for the past year harassed the
little band here), came out against those faithful
watchmen, who were preaching the truth in view
of the Judgment, and with all the slanderous
weapons the devil could help him invent, tried to
destroy their influence: but his weapons, being
carnal, fell to the ground. God turned the coun-
sel of this last day Ahithophel into foolishness.
Some of the members of his own church were
grieved to the heart to witness the spirit mani-
fested by one sent by the Conference to preach
the gospel to them.

My husband and Bro. Keeler were invited
by Elder Chamberlain, the pastor of the Baptist
Church in South New Berlin, to deliver a course
of lectures in his church. They accordingly
commenced on the 10th ult., and continued over
the Sabbath; and a letter from Mr. C. states that
they expected to continue through the last week,
and also be with the brethren to-day (Nov. 25).
His letter says that large assemblies came to-
gether on the Sabbath and every evening to hear on
the all-important subject of the soon coming of
Christ; and a certain lawyer and some others
had received the truth. My earnest prayer to
God daily has been that Eld. Chamberlain might
get the truth deep rooted in his soul, so he would
gird on the whole armor of a true watchman,
and begin to blow the trumpet, and sound the al-
arm; so that in the great reckoning day, Jesus
will say to him, Well done.

Those only who have labored in new fields,
know the trials and privations to which my hus-
band and our faithful Bro. Keeler are subjected.
Having spent all they possess in a worldly point,
they are often straitened for want of money. I
was glad to see Bro. Pinney's remarks with re-
gard to Bro. K. He ought to be sustained in the
field by the Lord's stewards, and not waste the
precious time in laboring with his hands to get
the means to go out again and preach.

Bro. Marsh, I love to peruse the Harbinger,
from week to week. Its pages are read by me
with interest. I am glad Bro. Pinney is with
you. God grant you both the grace you need to
feed the household, till he shall come, is the ear-
nest prayer of

Your sister in Christ,

MARY K. CHAPMAN.

Pitcher Springs, N. Y., Nov. 26, '49.

P. S. If I have done wrong in speaking of Mr.
Chapman and Bro. Keeler being brought into a
strait sometimes for want of money, please not
publish that part. But my husband has labored
for four months at a time, and preached every
night and Sabbath days, and never received a
penny. He has spent all he had left of his prop-
erty, after leaving Hartford, eight years since:
all went in the cause of God. But from feelings
of delicacy, he never speaks of his wants; and for
that reason we both know what privations are.
But the Lord, we trust, will soon come, and then
we shall have rest.

If we had the means to buy books or tracts, I

them, because we are not able to buy them.
The Lord opens the hearts of some to give oc-
casionally, after they come into the faith, for
which we feel gratitude to God. Excuse me for
speaking to you thus about our circumstances;
but I felt that you know what it is to suffer pri-
vation in this life, and how to sympathize with us.
But Jesus suffered more, so I never com-
plain.

[NOTE.—Sister K. will pardon the liberty we
have taken in making her private note public.—
We thought it should not be withheld from our
brethren. They ought to know what opportuni-
ties there are for them to do good with the Lord's
money committed to their trust.—There are man-
y of the poor, yet faithful servants of God in
the field, who not only suffer for the comforts of
this life, but are greatly limed in their means
of doing good for the same causes named by Sis-
ter C. They should be supplied with books and
tracts, free of charge, so that by the sale of them
they can help themselves, and do more good to
others where they labor. And now, ye stew-
ards of the Lord's money, will you aid us in fur-
nishing the books for this object? We are do-
ing what we can in the good work—will you
help us?—EDITOR.]

From Bro. R. R. York.

BRO. MARSH:—By the grace of God I am
still laboring to enter into the rest which remains
for the people of God. I do not feel like look-
ing back, after having put my hand to the plow;
oh no, for behind me is a waste howling wilder-
ness; but before me the new earth, filled with
the glory of the Lord as the waters cover the
sea. Oh how bright the prospect before us!
To see our blessed Lord and Master; to associ-
ate with Abraham, Isaac and Jacob, and the in-
numerable host of God's elect; to walk the golden
streets of the New Jerusalem; to roam over the
glad hills and palmy plains of the restitution;
and to gaze on the wonderful glories of all the
scenes before us. I say the prospect of enjoy-
ing blessings like these, might well inspire our
hearts with courage to run the race set before us.
To think that any who were once enlightened
should lose sight of the prize—to forget the great
love of God, and turn again to the beggarly ele-
ments of the world, is truly astonishing! Oh
shall we, dear brethren and sisters, now slumber
in sight of the prize? God forbid. We must
press on, though foes all unite to stop us in our
course. I am aware that our enemies are "a
host." We wrestle against principalities, against
powers, against the rulers of the darkness of this
world; but our weapons are not carnal, but
mighty through God to the pulling down of strong
holds. "If God be for us, who can be against
us?" Let us then go on, looking unto Jesus;
let us lift up our heads and rejoice, for redemption
draweth near.

But while thinking of the glory to be reveal-
ed, let us not overlook the much neglected truth
that "Without holiness no man can see the Lord."
It is only they who are ready that will go in to the
marriage; it is the pure in heart alone who will
see God. Are we ready now to see the Lord?
O let us search and try our ways,—let us watch
and pray always, that we may be accounted wor-
thy to stand before the Son of Man.

The weekly visits of the Harbinger afford me
much pleasure. I read it with prayer that what-
ever is truth may be blessed to me and others.—
I was truly glad to find all difficulties settled be-
tween the Harbinger and Herald. I hope peace
will hereafter be maintained.

I wish the article recently written by Bro.
Pinney, on Luke xxi. 35, could be published in a
tract form, and scattered broadcast over the
land. How plainly he shows, from the word of
the Lord, the present state of the church and the
world.

What, oh what more can we do for those
around us? Shall we not make one more effort
to save some? What we do must be done soon.
May God help us to discharge every duty faith-
fully, till he appears to give us rest.

Your brother, looking for redemption,

R. R. YORK.

P. S.—Will Bro. J. B. Cook visit this vicinity
and preach to the people a few weeks?

R. R. Y.

Yarmouth, Me., Dec. 7, 1849.

From Bro. J. Philbrick.

DEAR BRO. MARSH:—I am thankful to you
and my Heavenly Father that I am yet blessed
with the privilege, through the providence of
God, of reading the Harbinger. I bid it a heart-
ily welcome to my dwelling, and thank God for
the sweet comfort and wisdom it contains.

200 GEORGE W. CHAPMAN, CHAPMAN, W. & CHAPMAN, 1877
Gospel. Price 37 1/2 cents.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOS. H. MARSH.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 314.

ROCHESTER, N. Y., SATURDAY, DECEMBER 29, 1849.

New Series—Vol. I. No. 28.

Poetry.

WHEN SHALL WE PRAY?

When shall we pray? At morn
Ask God to keep thee from all harm,
And in his way;
Then as the busy hours roll by,
Secure thou'll be, for God is nigh;
Then who'd not pray?

When shall we pray? At night,
When darkness drives away the light,
Then kneel in prayer;
And as thy voice to heaven doth rise,
Pray God that all beneath the skies,
His bliss may share.

When shall we pray? In health
And sickness, poverty and wealth,
By night and day—
On ocean's foaming, billowy crest,
On earth's fair, smiling, green-clad breast—
At all times pray.

[George Evangelist.]

END OF WAR AND CRIMES.

No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be covered o'er;
The brazen trumpet kindle rage no more,
But useless lances into scythes shall bend,
And the broad falchion in the plowshare end;
No sigh, no murmur the wide world shall hear,
From every face be wiped off every tear;
All crimes shall cease, and ancient fraud shall fall,
Returning justice lift aloft her scales;
Peace over the world her olive wand extend,
And white-robed innocence from heaven descend.

Communications.

(Original.)

The Book of Revelation:

ITS PROPHETIC STYLE AND STRUCTURE.

BY J. B. COOK.

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass: and he sent and signified it by his angel unto his servant John:
Who bare record of the word of God, and of the testimony of Jesus Christ, and of all the things that he saw.
Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.
—Revelation i. 1-3.

NUMBER I.

Separate from the inspired history of the world we could form no consistent idea of the character or composition of this wonderful book. But with a correct knowledge of the past, we may form some satisfactory idea of the future. The future will but fulfill the original purposes of God. This has been steadily prosecuted ever since the first promise that the seed of the woman should bruise the serpent's head—redeem believing man, and restore the earth from under the curse.

As certainly as God's providence is over the world—as certainly as wisdom characterizes his plans; so certainly the prophecy of the future must give us a view of the coming consummation of his purposes, as gradually unfolded in the history of the past. The judgment will break down all opposition—annihilate Antichrist, and forever establish God's righteous government over the world! The judgment—"the Revelation of Jesus Christ," for eternal retribution, to the friends and foes of heaven, is an essential part of Jehovah's revealed purpose.

If we shall succeed in ascertaining the true and real character of this book, we shall have a key to open its closet doors, and lay open its most abstruse mysteries.

Most expositors that I have seen begin entirely aside from God's plan. They seem not to observe that the ideas, symbols and terms must of necessity grow out of the facts, prophecies, symbols and terms of previous Scripture; and that this book gives the crowning view of one and

the same divine whole, as it will be accomplished in the scenes attending the "Revelation of Jesus Christ."—Acts iii. 20, 21.

Some make this book a prophecy of the Jewish and Roman wars; and the destruction of Jerusalem.—Wetstein, Prof. Stuart, &c.

Papists make it a prophecy of the sin, schism, and final destruction of the Protestant population! Bishop Walmesley, in his history of "the church," makes this use of it. He made the apostolic periods end in our AGE—about 1828.

Others begin as if in the middle of the subject, with some fanciful analogy between the symbolic language of this book, and certain facts of history, and thus they advance, without ever conceiving of its true structure, character or design. They seem not to bear in mind that God has one, and only one great, all-comprehending purpose; and that he is prosecuting this one purpose to its glorious consummation, the prophetic view of which must harmonize with the history of the past.

Take an illustration. An Antichrist works out the plan for his edifice. He gets his ground—lays the foundation—makes the frame to match it, and roof to cover it, and completes the whole. It is all one plan, prosecuted to its close. If he should unfold his plans to his friends just before its completion, he would show how he had purposed to carry it out—his ideas and language would rise naturally out of his previous plan—all would harmonize with that plan, and unfold the style, and time, and beauty of the finished whole.

Thus it is in God's great purpose. He announced his plan in general terms, in the first promise and prophecy.—Gen. iii. The patriarchal revelations and worship grew out from that—the Mosaic was but an advance made on the patriarchal—the Christian contains the one continuously opening, and gradually fulfilling purpose of Jehovah. Now, to sustain the faith of the church, he gives a prophetic view of the revelation, or coming of Christ, the great Restorer—its preceding, ATTENDING, and CROWNING SCENES!!

The style and structure, character and design of the book, are just what the history of the past—the prophecies and promises given in the past, and the future facts which will complete and crown the whole, would naturally make it. No frame ever fitted the foundation of a house better than the Epistle to the Hebrews fits on to the Gospel; or the Gospel on to the Law. And no roof ever covered and completed an edifice more perfectly and elegantly, than the view given us in this book, (when fulfilled,) will consummate and crown the one stupendous, all-comprehending purpose of Almighty God. The Great Restorer will then have appeared. The Restitution will be completed!

"The righteous will be saved." The wicked Drowned, and God's eternal providence approved!"

NOTE.—The writer may be deemed much behind others in his efforts to expound this book. He is conscious of having had only a vague view of its general scope and object, though a few of its details—its facts and symbols, seemed to be clearly understood. With diffidence he enters on this new effort. With caution he purposes to proceed—not differing from any but from necessity. But as he has seen nothing that fully and satisfactorily unfolds the source and structure of the symbols and leading design of this book, he would contribute his mite. The more important facts seem to be chapters 1, 4, 5, and 15, 16. If these are located right, then the other portions can easily and correctly be adjusted to them.

New Bedford, Dec. 19, '49.

Adversity, overcome, is the highest glory; and willingly undergone, the greatest virtue; suffering are but the trials of gallant spirits.

To be able to bear provocation is an argument of great wisdom; and to forgive it, of a great mind.

The only brave thing is a religious life.

(Original.)

The Advent.

BEFORE THE POURING OUT OF THE SEVENTH VIAL.

BY E. CURTIS.

That the advent of our Lord, the first resurrection, and the "gathering together his elect from the four winds," "to meet the Lord in the air," will take place before the battle of the great day of Jehovah, and the pouring out of the seventh vial, is clearly shown in different places in holy writ.

The effects of the sixth vial send forth three unclean spirits "unto the kings of the earth, and of the whole world, to gather [prepare] them to the battle of the great day of God Almighty."

This seems to have been done (in part, if not wholly), and the belligerent armies of Europe, as also over, almost, the whole world, seem to have, unexpectedly, come, of a sudden, to a general pause in their active, warlike movements; and, as it were, resting upon their arms, with their garments deeply stained with the blood of their fellow man and brother; and reposing upon the traitorous bosom of despotism,—the poison-fanged viper their hearts and hands have fostered—as if waiting for something, they know not what: but, probably, for the voice of Jehovah, in terrific thunders, in shaking "the powers of the heavens," and also the earth—to arouse them from their spell-bound lethargy, to call upon rocks and mountains to hide them from a sight they cannot endure; and to seek a hiding place and shelter, in the holes of "ragged rocks," and dens of the earth, &c.

The next great, supernatural event, in successive order, between the sixth and seventh vial, is, in prophetic declaration, as follows: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place, called in the Hebrew tongue, Armageddon." But who does "he"—the Son of man—gather together? Why, most surely, those that watch and keep their garments! These he gathers together into a place called in the Hebrew tongue, Armageddon—in our language, a place known by some other name.—Whether it be the "sea of glass," "New Jerusalem," "Mount Zion," or "Mountain of Israel," it matters not, it evidently, being the very best, and most desirable place for assembling his redeemed; because God, in his righteous wisdom and pleasure, hath chosen it.

After this gathering together of Christ's elect, the next event in this prophecy, in successive order, is the pouring out the seventh vial.

Much has been said, among men, of the battle of Armageddon. But as there is no such, named, battle in the Bible, I suppose the mistake has arisen from an honest misunderstanding and misapplication of the prophecy. This misapplication has been made (I doubt not) from a misconception of the class, which he that cometh as a thief, gathers together, into a place called, in the original, Armageddon.

If I mistake not, some have entertained the view, that him that saith, "Behold, I come as a thief," will gather together the wicked nations of the earth, to the battle of the great day of Jehovah. But such is not the nature of the Redeemer's mission, in his 2d advent in the clouds of heaven.—It is merely to "gather together his elect." But it is the prerogative of God, the Father, to gather together the wicked nations. The three unclean spirits "gather" (prepare) the wicked nations.—But the time for Jehovah to assemble them for "the battle of that great day," we have not yet arrived at,—nor shall we (consistent with Bible teachings), till after the resurrection and translation of the redeemed, "to meet the Lord in the air."—And after this, their descent in the earth (Palestine—mountains of Israel), and most surely with their leader, King Jesus, at their head, in fulfillment of Zeph. xiv., when "his feet shall stand in that day upon the mount of Olivet, which is before Jerusalem on

the east; and the mount of Olivet shall cleave in the midst thereof, toward the east and toward the west; and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south," &c. This cleaving of the mount of Olivet will be a grand, sublime, and wonderful work of Almighty power. But it will be done! for the prophecy will admit of no other reasonable construction. At this time, of our King's descent upon the mount of Olivet, comes the fulfillment of the prophecy of Enoch (Jude 14th) "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This brings our King, and his redeemed host, into Palestine, before "the great battle." So the prophecy teaches!

But, for another chain of evidence, we pass to Rev. xix. Here we find the marriage of the Lamb brought to view, which, reason would dictate, cannot take place till the saints are made immortal. And following the marriage of the Lamb, and in immediate connection, the Revelator sees "heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war," &c. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean," &c. As we all understand who this is that sits upon the white horse, I would ask, Who are these which compose the armies that follow Him? I understand them to be those which have had "part in the first resurrection," and have started in their descent to earth to reign with Christ, their leader, one thousand years, in Palestine, previous to the loosing of Satan out of his prison, the final destruction of Gog and Magog, and the bringing in of the "new heaven and new earth." But we go back. The Revelator, in connection, sees "the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Here occurs the compound word, *gather together*, which is the work of the three unclean spirits, under the sixth vial. The "kings of the earth, and the whole world, are only gathered, through the agency of these unclean spirits—not assembled—only prepared for assembling, when the time shall come for Jehovah to "cause them to come up" upon the mountains of Israel.

In this gathering together of the kings of the earth, and their armies, against the King of kings, and his army, is most clearly brought to view "the battle of that great day of God Almighty." This assembling must be upon the earth; of course, so King Jesus and his army must be upon the earth, when this great assembling for the great battle of the great day of Jehovah takes place.

But why are those that follow upon white horses called armies (plural); at the time when John sees them in heaven? Answer: Probably, because there are more than one class—the 144,000 changed saints, being distinct from the resurrected saints, as we have very positive evidence in the 7th and 14th chapters of Revelation. But when John sees them on the earth, he recognizes them as "his army" (singular). Why? Because they are all under one leader, and comprising the entire host of the redeemed. Will the bodies of the living saints, which will be changed, "in a moment, in the twinkling of an eye, at the last trump," be different from the resurrected ones? They may be as different as the bodies of angels are—hence the peculiar distinction between the 144,000, and the other saints. The 19th chapter of Revelation, in so plain, that it seems, the wayfaring man, though a fool, need not err, in understanding it. So I turn back to Ezekiel's prophecy. The 57th chapter brings to view the resurrection and gathering to

of Israel." The 38th chapter introduces "Gog," and his numerous hosts, which shall be assembled together of the different nations, to invade the land of Palestine, where the Lord hath assembled his people. The 39th chapter seems to bring to view the closing scenes of "the battle of that great day of God Almighty." "Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen," &c. Is not Gog (Nicholas) now turned back? And it would seem; by the way he has shrunk back from his menacing attitude toward Turkey; that probably flocks are already put into his jaws; and it now looks as if hooks were put into the jaws of most of the belligerent nations. If so, they will, probably, be held in check, till Jehovah, in Almighty power, shall bring them forth to their final destruction, "upon the mountains of Israel." The idea that "Gog," of Ezekiel, is identical with "Gog and Magog," of Rev. xx., is extremely inconsistent with the teachings of the two prophecies. The chronology of Gog, of Ezekiel, must stand at the beginning of the 7th millennium; to produce any thing like good harmony.

Because God will rain fire and brimstone upon Gog, and his multitude, is no good evidence that it is the same as the fire that shall come down upon Gog and Magog, at the end of the millennium; for here fire only is named, which devours them, their leader excepted,—consumes, annihilates them! But the fire rained upon Gog, and his host, is mingled with hailstones, and brimstone; is not consumed the carcasses, as we are warranted in believing, from the circumstances of the fowls and the beasts being invited to eat of their flesh, and drink of their blood.—Beside, it would be inconsistent to appoint a place for burying them, if their carcasses were burned up; and if by fire of the last day, their implements of war would, most surely, be burned.—The fire, hail, and brimstone, rained upon Gog, and his multitude, is not dissimilar to one of the plagues of Egypt,—and we have no account that any thing in Egypt was burned with the fire connected with that plague.

Much more evidence might be adduced to sustain my views of these important prophecies.—But if what I have cited does not show my position correct, then I should deem it useless to bring forward more similar evidence.

I have hastily brought together the foregoing items of prophecy, with some of my own peculiar views, with the hope of cheering up some of the faint-hearted ones, "and strengthen [if possible] the things which remain." In view of the important position we occupy, the momentous events just before us, standing upon the very verge of the resurrection, about to enter upon 1850, which probably will terminate the "generation" (Matt. xxiv. The "time of trouble," Dan. xii. 1, God can usher in at any moment: a few severe shocks of earthquake may usher it in!); therefore, let us watch and "be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." Wherefore, comfort yourselves together, and edify one another." Amen.

Dear brothers and sisters in Christ, let us "put on the whole armor of God, that we may be able to stand against the wiles of the devil," and drink in the fullness of the Spirit of Christ, that we may not be drawn astray, by the allurements of Satan's devices, in these Mammon worshipping, gold hunting time. Amen. Even so, come, Lord Jesus.

New York City, Dec. 20, 1849.

"THE ADVENTIST."

The Diagrams and Explanations of Daniel II. & VII. and the Trumpets, together with other matter, are now published in a sheet of eight pages, of the former size of the *Harbinger*, with the above title. The paper is now ready for delivery, and we hope our friends will order what they want immediately. We have an edition of several thousand copies already on hand. TERMS—\$1 per hundred.—Address, "L. D. MANABALL, Syracuse, N. Y."

TO SUBSCRIBERS TO THE TRINITY, &c.—Bro. Bywater writes: "I wish those who have subscribed for the text or text property, who have not paid, would not fail to send it in by the first of December, so that matters may be straightened up at or by that time." Surely this is a reasonable request; and I hope that no brother will be so anti-christian in his conduct as not to comply with it, and ease Bro. Bywater of this pecuniary burden.

We have received a supply of "200 Stories for Children," compiled by T. M. Probie, a minister of the Gospel of Christ. It is a work that should be in every family where there are children.

THE PERSONAL REIGN OF MESSIAH, AND HIS GLORIFIED SAINTS, ON THE REGENERATED EARTH.

BY EDWARD WINTERBORN, M. A.

"The Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Introduction.—A kingdom promised to Christ as the Son of Man.—The storm of vengeance precedes the full establishment of Messiah's kingdom and the blessedness of millennial rest.—A statement of the point in debate.—Short argument for the personal reign from the personal and pre-millennial advent of Christ.—The personal reign argued from Luke i. 33, 33.—Meaning of the expression "David's throne."—Argument from the original grant of dominion to Adam, Gen. i. 26-28.—Other arguments.—The doctrine sanctioned and encouraged by our Savior himself.—Objections answered.—Various passages examined.—The reign of Christ and his saints is on the earth.—Jerusalem the metropolis of the world.—Note on Mr. Begg's view of the city in Ez. xlviii., and the New Jerusalem of St. John.—Mr. Sirr's explanation of the difficulty, "no more sea."—Bickersteth and Begg.—The question answered who are the king and princes, and who the subjects of the millennial reign.—Conclusion.

This portion of Scripture is a part of the salutation of the angel Gabriel to the Virgin Mary. Let us examine it in its connection. Commencing with the narrative at the 28th verse of the chapter, we read: "And in the sixth month, (i. e. the month immediately after the five months mentioned in the preceding verses) the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. (He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him (i. e. to the Man Christ Jesus, the incarnate Immanuel, who was to be born of the Virgin Mary) the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." This kingdom, you will observe, is promised to Christ, as the Son of Man, the offspring of the Virgin Mary, the lineal descendant of king David, and as such, the heir to David's throne. This accords with what we read in the 7th chapter of Daniel, 13th and 14th verses: "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed;" and in Dan. ii. 44: "And in the days of these kings (i. e. the kings who rule over the territories of the ancient Roman empire, after it has been divided into ten parts, cf. Dan. ii. and vii.) in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The reign of Messiah is not to be ushered in peaceably by the gradual conversion of mankind, but the stone representing Messiah's kingdom dashes against the colossal image representing the kingdoms of the earth, grinds it to powder, and the wind sweeps it away like chaff. It is therefore a work of tremendous violence, of fierce judgment, as we have already shown in the preceding lecture. And when the earth shall have reached the last climax of wickedness, and the storm of vengeance shall have descended under the direction of Messiah and his glorified saints, then and not till then shall we experience the blessedness of millennial rest.

It is agreed by all who profess to believe in the Bible, that Messiah is to reign spiritually in the hearts of men; the question is, whether in addition to this, he shall reign personally on the earth, with external, visible power, as the great civil and ecclesiastical ruler over the world.—Our own opinion is that all such passages as the following one from Zechariah refer to a personal as well as to a spiritual reign: "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—(Zechariah xiv. 9.)

We have already shown that Christ is to re-

ign—annum—and as the Scriptures nowhere state that he leaves the earth after his return—and as it is acknowledged that he exercises some kind of reign during the millennium, the inference would seem to be unavoidable; that his reign is personal, and not merely spiritual.

But not to rest the question here, I argue the personal reign of Christ in the first place, from the promise contained in the text, which is the same in substance with what is often mentioned in the Old Testament. The promise is that the Messiah, the man Christ Jesus, God manifest in flesh, in the visible glories of his humanity, shall sit upon the throne of David. For, as we have already stated, the promise is made to Christ as Man, as the incarnate Immanuel, the offspring of the Virgin Mary, and the lineal descendant of David, and consequently the rightful heir to David's throne. Now what is the meaning of the expression, "David's throne?" It cannot mean a throne in some distant part of the universe, called heaven, for David never had a throne there. For what says Peter in his sermon on the day of Pentecost, recorded in the 2d chapter of the Acts of the Apostles? He says that "David is not ascended into the heavens." (Acts ii. 34.) Of course if he had not ascended into heaven, he could not have had a throne in heaven. Nor can the expression before us mean a throne in the Gentile church, for David never had a throne there.—Indeed, in David's time the manifestation of Christ to the Gentiles had not occurred. It was not till the death of Christ that the middle wall of partition between Jew and Gentile was broken down. Now suppose it had been said to the mother of George IV. that the Lord should give to him the throne of his father, George III., or to the mother of Edward VI. that the Lord should give to him the throne of his grandfather, Henry VII., what would have been meant by such language? It would obviously have meant the throne of England; and to sit upon the throne of a kingdom, signifies, according to the established use of language, to reign personally over that kingdom. In like manner, agreeably to the fair import of words, when it was promised to the Virgin Mary, that her son, the Lord Jesus Christ, should sit upon the throne of his father David, the angel Gabriel meant,—and the mother of the man Christ Jesus, accustomed as she was to Jewish phraseology, could have understood him to mean nothing else,—the angel meant, I say, that the Messiah should reign in person where David reigned; that is, in the literal land of Palestine, over the twelve tribes of Israel. To this agree the words of Ezekiel, who prophesied that when the Jewish people should be restored to their own land, they should no more be divided into two kingdoms, but one king should reign over them all on the beautiful mountains of Palestine. (Ez. xxxvii. 21-28.) Such is the import of the promise contained in our text. There are many passages, however, which promise a more extended dominion: and according to these, Messiah is to reign not only over the house of Jacob, but over the whole habitable earth. (See the 2d, the 8th, and the 72d Ps., and Zech. ix. 9, 10.)

This leads me to the original grant of dominion given to Adam. You will find it in the first chapter of Genesis, the 26th, 27th, and 28th verses, where we read as follows: "And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This was the original grant of dominion to Adam the first man.—He lost it in the fall. It was then usurped by Satan, who is called the god of this world, and the prince of the power of the air. But the second Man, the Lord from heaven, as the Scriptures inform us, is to restore all that was lost in the fall, and in the 8th Psalm, which has been always applied to Messiah, we read: "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the Son of Man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have domin-

ion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fishes of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth! Here the language is almost identical with that of the original grant recorded in the first chapter of Genesis, and the meaning is precisely the same. This Psalm, therefore, represents Messiah the second Adam, as receiving and recovering the dominion of the creation, which the first Adam had lost, and which is at present usurped by Satan, the god of this world. Now if you have any doubt that this Psalm refers to Messiah, you will have your doubts entirely removed, when you examine the inspired comment upon it given by St. Paul in the 2d chapter of his epistle to the Hebrews. Beginning at the 5th verse, we read thus: "For unto the angels hath he not put in subjection the world to come, whereof we speak." The Greek word which is here translated "world" is *oikoumene*, and means the habitable earth, and the passage should have been rendered not, "the world to come," but "the habitable earth to come," or "the future habitable earth," that is the new earth, which is described by St. Peter in the 3d chapter of his second epistle. The word *oikoumene* is a Greek participle, and means inhabited or habitable, the word being understood, which means the earth or the land. Hence the meaning of the expression in this passage, as we have already stated, is "habitable earth."

But to proceed: "For unto the angels hath he not put in subjection the habitable earth to come, whereof we speak (i. e. the new earth.) But one in a certain place testified, saying,"—here Paul quotes from the 8th Psalm:—"What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he hath put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—(Heb. ii. 5-9.) Such is the comment given by St. Paul. He speaks of the Messiah, you observe, in three conditions: first, that of sub angelic humiliation—"We see Jesus, who was made a little lower than the angels," (Heb. ii. 9);—secondly, that of heavenly exaltation—"crowned with glory and honor," (Heb. ii. 9); and sitting at the right hand of his Father;—and thirdly, that of earthly dominion—"we see not yet all things put under him," (Heb. ii. 8); intimating that though he is not yet possessed of his full reward, still on the future habitable earth, (cf. Heb. ii. 5, 6, 8, and Ps. viii.) "Christ will be the manifest head of creation, the second Adam, the Lord from heaven, ruling over land and sea, and making Jehovah's name glorious to the ends" of the world.

I will now quote a few passages from the Old Testament, in corroboration of the views already laid down, and then proceed to show that the doctrine of Messiah's personal reign on earth was encouraged and sanctioned by our Savior himself.

The first passage to which I refer, you will find in the 23d chapter of Jeremiah, from the 5th to the 8th verse inclusive. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *The Lord our Righteousness*. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt. But the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country; and from all countries whither I had driven them: and they shall dwell in their own land."—Now where is the warrant for giving to this part of the prophecy a literal interpretation, and giving to the other part of it, an interpretation exclusively spiritual or figurative? The Lord says that he will raise unto David a righteous Branch. Does not this mean a literal descendant of king David? That is admitted by all. The prophecy then proceeds thus,—"and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, &c." Is not this exactly the language that would be used to describe the personal reign of a lineal descendant of king David, ruling over the restored Jewish nation, and administering a righteous and

prosperous government. There is not the shadow of a warrant, either in the connection and context, or in the known nature of the subject, for giving to the passage in its relation to the reign of Christ, an import exclusively figurative and spiritual. I am aware that some of the language is metaphorical, as for instance, "a righteous branch"; but the established usage of such words shows that in a connection like this, the expression means the literal descendant of a particular family, just as the branch of a tree springs from its parent stock. If it be said that other passages of Scripture speak of a spiritual reign of the Messiah in the hearts of men, we grant it. The question however is not whether Christ is to reign spiritually, but whether at the same time he is not to reign personally also: and we maintain, that the language of Jeremiah in the connection and context clearly points out the literal and personal reign of a lineal descendant of king David, the legal heir to his throne, the promised Messiah, the Lord our Righteousness.

To the same effect we read in the 33d chapter of Jeremiah, 15th and 16th verses. "In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days Judah shall be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness."

In Isaiah, 16th chapter and 5th verse, we read thus: "And in mercy shall the throne be established: and he shall sit upon it in truth in tabernacle of David, judging and seeking judgment, and hastening righteousness." This establishing of the throne in mercy is mentioned after the destruction of the spoilers, the extortioners, and the oppressors spoken of in the preceding verse. The language also of the sweet singer of Israel, "appears to place it beyond a question, that he saw through the long vista of ages, Christ, as his descendant after the flesh, reigning in Jerusalem with a splendor and glory of which nothing that the world has ever yet seen can give an adequate idea." "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." (Ps. cxxxii. 13-18.) "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.—Yea, all kings shall fall down before him: all nations shall serve him." (Ps. lxxii. 7, 8, 10, 11.)

Another striking passage is in the 9th chapter of the prophecy of Amos, the 11th and 12th verses: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it, as in the days of old. That they may possess the remnant of Edom, and of all the heathen, which are called by name, saith the Lord that doeth this." If you would perceive the true meaning of this passage, turn to the 15th chapter of the Acts of the Apostles, at the 13th and following verses, and see how it is quoted by St. James: "Aid after he had held their peace, James answered saying, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." You see here what is the characteristic of the gospel age or dispensation; it is not that the whole world is to be converted in this age; oh no!—that is a triumph reserved for the millennial or new dispensation, to which the present or gospel dispensation is only preparatory. But the grand characteristic of the gospel age is,—not that the whole world is converted, but that a people are gathered unto the Lord out of the world. "Simeon hath declared," says James, "how God at the first did visit the Gentiles, to take out of them a people for his name." There are individuals converted unto the Lord out of the Gentiles, as well as out of the Jews,—and these chosen ones of the Lord, both Jews and Gentiles, will constitute "the Church of the first-born," the princes of the kingdom, in the day of Christ Jesus.—"And to this agree the words of the prophets; as it is written!"—(here James quotes from the prophecy of Amos)—"After this"—i. e. after gathering an elect people out of the Gentiles—"after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek af-

ter the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Amos. iii. 13-17.) In Ezekiel, 37th chapter, 22d, 24th and 25th verses, we have the following promise: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." "And David my servant"—or if you translate the Hebrew word "David" into English, it will be,—"And the beloved my servant,"—a title which you know is given in the New Testament to the Lord Jesus Christ, in Paul's epistle to the Ephesians, 1st chapter and 6th verse, where we read,—"to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." "And David my servant"—or, the beloved my servant, that is, the promised Messiah, the long expected prince of the house of Judah,—"shall be king over them." "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever: and my servant David shall be their prince forever." This passage declares the fact of a literal and personal reign of the King of the Jews, the promised Messiah.

(To be continued.)

(Original.)

Elihu Barritt's Lecture

BEFORE THE ATHENÆUM AND MECHANIC'S ASSOCIATION, ROCHESTER, DEC. 20, 1849.

The writer, with some fifteen hundred others, had the privilege of listening to this lecture of the "Learned Blacksmith," whose theme on this occasion was "The Philosophy, Necessity and Dignity of Labor." His linguistic and rhetorical powers are of a high order—his fancy most exuberant, and his imagination highly creative. He drew forth from his "chambers of imagery" in profusion, similes, tropes, metaphors, &c., at once pertinent and beautiful; and bore his delighted and almost enraptured audience on in a manner which showed him to be a "scribe" well instructed in the arts of elocution and oratory, at least; and whether he "bounded up blooming Parnassus," and moved the graces of that fabled mount, or entered the more real and matter-of-fact regions amidst the din and clangor of revolving machinery—whether he contemplated the philosophy of vegetable life, or the attributes of the Eternal, he commanded the rapt attention, and (if I might judge by the remarks of those around me, and the aspect of the audience generally,) the cordial concurrence of the mass of his hearers. He considered being as the condition of inert matter—action as the condition of the brute animals, of man, of angels, and of God. He represented man as possessing vast capacities, as well as vast desires. Abandoning "his one-horse wagon," in disquiet, making the sea his chariot, and harnessing the winds, riding in triumph from continent to continent, and anon weary of such a vehicle, seizing old Vulcan himself, and imprisoning him in walls of iron, with sinews of steel, his heart a glowing furnace of coals, his veins filled with hissing steam, and nostrils emitting fire and "vapor of smoke," taking in his train a whole village, men, women and children, with at least a moiety of their horned cattle, dashing onward with earthquake tread and lightning speed. He described with panoramic beauty and effect, the planetary and solar systems—the life-promoting influence of light and heat upon the vegetable and animal kingdoms, and showed the connection of animal and vegetable life with the motion of the planets—geared nature's wheels, with bands of light and truth, into the great revolving axle of the Omnipotent Will, &c.

In all these things, and many others not enumerated, (I write from memory, having taken no notes,) the writer was, with others, delighted, if not instructed. But when the speaker entered the domain of theology and revelation, he seemed to forget the necessity of dismounting from his "Pegasus"—restraining his fancy and imagination—dismissing his fabulous guides, the muses, and seeking a God-appointed inspiration and guidance, and realizing that in passing those hallowed precincts he had need to remember the injunction addressed to Moses: "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." In his zeal to vindicate the "necessity and dignity of labor," he not only declared labor a necessity and a blessing in our fallen, sinful state, but gave us to understand that Adam, in his primeval innocence and glory, was under the same stern necessity of "eating his bread in the sweat of his face."—Gen. iii. 19.—Which obviously, in the divine oracle, means

protracted and powerful labor, and effort, subject to disappointment, and adverse influences, all of which the same divine word pronounces vanity; not in the sense of idle or useless, but in the proper sense of the word, incapable of satisfying desire; for God tells us the "Creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope." He declared with as much apparent confidence as though God had not said: "Because thou hast hearkened," &c., "Cursed is the ground for thy sake: in the sweat of thy face shalt thou eat bread all the days of thy life, until thou bring forth," &c. "Thorns and thistles shall it bring forth to thee,"—that "God had never directly cursed the earth," and gave us to understand that thorns, thistles, weeds, &c., as we behold them, are rather to be regarded as the evidence and fruits of man's indolence and neglect of cultivation, than a part of the penal inflictions or judgments of God; and this in unblushing disregard, if not contempt, of the above, and other God-originated declarations, of similar import, not to speak of the repetition of the curse in the deluge: "Whereby the world that then was, being overflowed with water, perished."—2 Pet. "With every living thing upon the face of the earth"—save those within the ark—and in the face, too, of God's express declaration to Noah, after the flood, that he would "not again curse the ground for man's sake."—Gen. viii. 21.

Again, he informed us that Adam, in the garden of Eden, had not only to restrain and destroy the mal-productions of the earth, spontaneously produced, but also was obliged to subdue and subjugate the wild animals of the garden, notwithstanding the apostle declares:—Heb. ii. 8.—referring to the creation, and contrasting the state of things at the creation, with that then and now existing—"Thou hast put all things in subjection under him," and further, "left nothing not put under him." Whereas he says again: "We see not now all things put under him;" but goes on to show that all things shall yet again be put under him through the Lord Jesus Christ, the "Second Adam," even the "Lord from heaven." "Whom the heavens must receive (and retain) until the times of restitution, spoken of by all the holy prophets since the world began." When he, Jesus, not the arts and sciences, (which are all right in their places)—nor the wisdom of the wise men, nor the strength of the mighty (which are foolishness and weakness in his sight) shall accomplish the deliverance of this groaning creation, when those men who have the first fruits of the Spirit groan within themselves, waiting for the adoption, to wit, the redemption of our bodies, and even the resurrection; when this mortal shall put on immortality, and this corruptible incorruption.

He seemed to think that the difference between Adam's primary state and ours was not, after all, very great; and although we had been guilty of folly and sin, and were in a somewhat lapsed state,—yet, availing ourselves of our godlike powers, and great faculties, we should be able to recover, in a great measure at least, what we had lost. Man having, with amazing sagacity and power, thrust out his far-reaching arms, and clasped a new city of overpowering splendor, which he calls the New Jerusalem.—And instead of reverently learning it from God's word, methought in this part of the discourse was found incense and a "sweet savor," not "unto God in Christ," but to the unseparated and unhumiliated heart of man, in the man-honoring, God-forgetting and God-contradicting sentiments put forth. How unlike the spirit and language of Jesus, in that hour when he rejoiced in spirit, and said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes! Even so Father, for so it seemed good in thy sight. Amen."

Let us therefore cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?—Isaiah. Most truthfully as well as practically it is said:

"False are the men of high degree,
The lower sort are vanity;
Laid in the balance, both appear
Light as a puff of empty air."

Rochester, Dec. 28, 1849.

There is no crime more infamous than the violation of truth; it is apparent, that men can be sociable beings no longer than they can believe each other. When speech is employed only as the vehicle of falsehood, every man must dignify himself from others, inhabit his own cave, and seek prey only for himself.

Suspect a tale bearer, and never trust him with thy secrets, who is fond of entertaining thee with another's. No wise man will put good liquor into a leaky vessel.

From Br. W. B. Wade.

DEAR BRO. MARSH:—Your valuable paper has been a source of consolation to me, and has afforded me much light on the Scriptures, in these days of port and darkness, when we have little else than fables, and the traditions of men taught from the sacred desk; and it is all pained off on the people for gospel truth, but how different it is from the truth taught in the Bible.

In conversation, a few days since, with a Baptist minister, he remarked, that the soul was immortal, and could not perish. I asked him what the soul was. He said, the thoughts. I then repeated to him the language of David, Ps. cxlvi. 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." I then remarked to him, if his soul was his thoughts, it must certainly perish when his breath goes forth. Here we may see what absurdity men will run into, who undertake to teach any doctrine not found in the Bible.

I admire your paper—the straight forward course it has pursued, and for the glorious truths it advocates. I would not do without it on any account. I hope you will still continue to advocate the truth, and the whole truth, on every doctrine of the Bible; and may the good Lord give you wisdom and grace sufficient for the great work he has assigned you, in the prayer of your unworthy brother, hoping for redemption, when the Lord shall come. Wm. B. WADE.

Onwego, Ia., Nov. 10, 1849.

From Sister P. Arnold.

DEAR BRO. MARSH:—I should be very glad to have some good brother come and preach here. We ought to have the Lord's Supper administered to us. It is an ordinance that causes me to search my own heart, and then think that shortly, if we are faithful stewards, our blessed Lord will be with us. The very thought fills me with rapture. O glory be to his name for ever and ever! It does look sometimes, as though, if we could have preaching, there would be some more that would be prepared to meet their God; for some, I think, are halting between two opinions. May God bless you and Bro. Pinney, and all the brethren, and keep us all to the end.

POLLY ARNOLD

Dec. 6, 1849.

Obituary.

"Them which sleep in Jesus will God bring with him."

FELL ASLEEP in Jesus, on Wednesday evening, Dec. 18, Sister AENATH W. LYONS, wife of Chas. S. Lyons, of Scottsville, Monroe county, N. Y., aged 37 years, 3 months and 35 days.

She found peace with God about two years ago, since which time she has been a consistent and meek follower of her Lord. She has looked with earnest expectation for the Lord to come again to earth, to deliver his people, and to establish the fifth and everlasting kingdom; but death has struck the fatal blow: she is numbered among the sleeping, and awaits the work of the resurrection, when death, and he that hath the power of death, shall be destroyed, and the saints of God be raised to life and immortality, to die no more.

WM. PHAROBY.

DIED, in Worcester, on Lord's-day, Nov. 18, after a short, but distressing attack of croup, SISTER KENNET, infant daughter of Bro. Charles and Sister Hannah E. Wood, aged two years and six months. How consoling it was, while beholding the little sufferer gasping for breath, and nature struggling against the fell destroyer, to know that this was all it would ever suffer. The next event with it, will usher it into the glorious kingdom of God.

On Monday, the 19th, FRANCIS EMMIE, infant son of Bro. William and Sister Elvira Deeper, of paralysis, aged one year and nine months.—The last was very sudden and unexpected, but we hope found its parents ready to bow to the mandate of Jehovah.

Thus two lovely flowers have been nipped, just as they began to expand their little gems, and fallen to earth; but not to waste and perish forever. "Thy children shall come again from the land of the enemy."

O. N.

DIED, of cholera, in Sandusky City, O., Sister PEAKINS, wife of Dr. R. Perkins, formerly resident of Rochester.

Sister P. died happy in the Lord, and doubtless will soon have a glorious part in the first resurrection.

Also, Oct. 30th, their daughter MARY ELIZABETH, aged 16 months.

B. T. WHITNEY.

Honesdale Falls, Dec. 1849.

Death of Bro. Wm. Miller.

This worthy child of God, faithful and efficient minister of Christ, and profound student of prophecy, sleeps in Jesus. By a private note from Bro. J. N. Himes, dated, Lowhampton, Dec. 21, we obtain this painful intelligence. Bro. H. says, "I am overwhelmed in the affliction of the death of Father Miller, who was taken from us Dec. 20th, at 3 o'clock, P. M. He died peaceful and happy."

Of Bro. Miller it may justly be said, as a man of natural endowments, but few of any age have been his superiors. As a correct expositor of prophecy, he has had no rivals in modern times. But few, if any, surpassed him in pure Christian philanthropy, and faithfulness in the work of his high and holy calling. As a Christian, he was as faultless, perhaps, as any other man. And as a husband, a father, a brother, and a friend, his worth cannot be told. And in view of his valuable life, and peaceful death, it may justly be said of him, Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

With thousands, who have been enlightened on the prophecies, and as he it were, "begotten again unto lively hope," by his labors, we deeply mourn our loss in the death of Bro. Miller.—Yet our sorrow is mingled with joy: we do not mourn as those who have no hope; for we have the fullest assurance that our brother will not sleep long in the cold embrace of death, but will soon be awakened from his peaceful repose to immortality and eternal life.

We deeply sympathize with the afflicted family of our departed brother. May the widow's God verify his precious promises to our aged Sister Miller, in this hour of her bereavement; and she, with each member of the family, soon be brought into that better country, that glorious kingdom, where there will be no more death. And may we all have a part in that exceeding great and incorruptible inheritance.

Bro. William Miller.

The following is a copy of a letter from this aged and devoted servant of God more than fifteen years since. It shows what were his feelings, what the breathings of his soul on the great truth of the Lord's coming, at that time.

The letter, it appears, was written in answer to a request from the Beekmantown church that he would settle with them. But he declines, believing his work (like the flying Angel of Rev. xiv.) is to go from place to place, crying: "Woe, woe, woe to the inhabitants of the earth, by reason of the voice of the other trumpet which is yet to sound." For this reason, he says: "I am convinced that God will not suffer me to lie down under any gourd." But like the Angel of Rev. xiv. 6, must fly through the midst of heaven, proclaiming: "The hour of his judgment come." O that the mantle of this father in the gospel may fall on many shoulders, and his spirit rest upon them, and they go forth in the name of Elijah's God and warn this doomed world of the coming judgment of God.

COPY OF A LETTER FROM WM. MILLER, DATED NOV. 18, 1834.

I received a letter dated Nov. 6, from Beekmantown, requesting me to come and settle with them, and I must confess if I could settle down it would be a pleasure: but I am more and more convinced that God will not suffer me to lie down under any gourd. But while I have any work to do in this present world, it is to cry: "Woe, woe, woe to the inhabitants of the earth, by reason of the voice of the other trumpet which is yet to sound."

You may call me visionary—I do not blame you. But I am strongly pressed in my mind.—God has opened the door. He has blessed me in every place, when I have fearlessly put my trust in him; and I cannot go back. I know it is a thankless office—I know it is a slavish life—I know the scoffs, the jeers, the frowns, of a gain-saying world—I know the tauntings of the free—the temptations of the one my self, all against me. I feel too my own insufficiency—my weakness—my sin—my age—my trembling—my ignorance—my inexperience;—all, all in or about myself, is against me. Yet there is a spirit that tells me to go on. I have often cried to God to undeceive me, if I am deceived. When I go forward in the work, I have great

peace. When I shrink from it, I am troubled. I have never seen a place in which I would quicker settle than B—, yet I dare not.—God would blast the gourd, or cast me out of the ship. I feel it would be so—I believe it firmly. Therefore what can I do? Is this fanaticism? Is it visionary? Tell me, my Brother, and pray for me.

Yours in the faith and bonds of the Gospel,
WM. MILLER.

New Subscribers.

Now is a favorable time to obtain new subscribers for the HARBINGER. Its Subscription List may and should be greatly increased. Will our patrons try and do it?

Lecturers can do much in this good work, if they would only set themselves about it. At suitable times, the claims of the paper should be laid before the people, and new subscribers solicited.—If any cause, advocated by man, demands our most strenuous efforts for its advancement, surely, brethren, it is the cause of our soon coming Lord.

Mr. Artemas Enos, a traveling agent for a Temperance paper, published in this city, who is also a lecturer on Temperance, informed us, while in our office recently, that he had, in 98 days, obtained for the Star of Temperance, 550 new paying subscribers!

Brethren, is the speedy proclamation of the Glorious Advent and Kingdom of Messiah, of less momentous interest? Is it not as worthy your noblest energies! Go thou and do likewise! Shame on the idler in the Lord's vineyard—standing inactive, on the verge of the Great Crisis.

Wake up a reading interest, wherever you can; and the seed sown by your lectures, etc., will bring forth fruit to the glory of God. But if you cannot induce the people to read—their case is hopeless.

We would deeply impress upon the mind of every patron the importance of sparing no pains in inducing those around you to read, on the great truths which we advocate. If you can persuade them to read, a short time, you will have gained an important point, and there will be hope in their case.

Very many cases have been reported to us, of persons who, after much persuasion, having been induced to read on the advent question, and its relative doctrines, became full believers in the same, and are now rejoicing in the truth. Others may yet be reached and saved by the same means.

We appeal to our brethren and sisters.—Go to work in good earnest. Let every one become an agent in obtaining new subscribers for the Harbinger. Be determined to accomplish the object before you, and good success will crown your efforts.

Rules of Discussion.

Our readers know that the pages of the Harbinger, professedly, and we think in fact, are open to a proper investigation of all Bible subjects; but they may not generally understand the principles on which we desire to have the investigation conducted. We will state them:

It is not on metaphysical or philosophical principles that we desire to investigate Bible subjects,—not because the Scriptures would suffer loss by such an investigation; but because it is not the shortest and surest way to arrive at a correct understanding of their true meaning. The doctrines they contain, are plainly revealed, and clearly stated, in that sacred book; therefore, to obtain a correct knowledge of them; all that is necessary, is—

1. To state the proposition to be discussed, and,
2. Bring the plain testimony of the Bible to prove or disprove it; allowing the Bible, like any other plain, common sense book, to mean what it says.

On these just and simple principles, we invite investigation on all Bible subjects.

We may, however, depart from these principles, as we have before occasionally done, and let disputants, to a certain degree, follow the leadings of their fruitful imaginations, in their familiar, metaphysical, and philosophical ramblings; but at any time, when we may judge the cause of truth demands it, we shall exercise the right to call them to order, remind them of the proposition, and the nature of the evidence to be used in the investigation.

We do not say that we will have no philosophical investigation in our columns,—for in certain cases it is necessary, and will be admitted.—But in the investigation of plain Bible doctrines, we mean, as a general rule, to confine disputants to the plain testimony of that book. Our reasons for enforcing these rules, by which we have long designed to be governed, are—

1. That a correct knowledge of the Bible may be

obtained. There is no way to obtain that knowledge, only from what the Bible says of itself, or of the doctrines it contains. These principles of investigation, and no others, will lead to that knowledge.—Therefore, some principles should be followed.

2. The metaphysical principles lead from the Bible, darken the mind of the reader, and are endless in their vain speculations, and wild ramblings.—Hence they should be abandoned.

3. The metaphysical principles unsettle the meaning of plain terms of the Bible, and throw uncertainty around its most clearly revealed and positively taught doctrines. Therefore, those principles should be abandoned.

4. A number of Bible questions are now being investigated in our columns. If the metaphysical principles are followed by the disputants, there will be no end to, and as little light elicited by, their investigations. Hence, these principles should not be followed.

A man skilled in metaphysics, can always find something to say; and you might as well undertake to convince or confound a crazy man, as such a polemicist. Two such disputants make sorry work, in endeavoring to obtain a knowledge of the truth.—You might as well set the winds, or the furies, to work for such a purpose, as such disputants.

Is the proposition for investigation, Is it right for Christians to take part in human governments?—Let the question be settled by an appeal to the plain teaching of the New Testament, the perfect rule of faith and doctrine, given for the observance of Christians.

Do we desire to know the true origin and character of the devil? Let the plain testimony of the Bible settle the matter. It is not necessary to have a long metaphysical, or philosophical, debate about what the Bible says of the matter; or to say what we think about it, or what our inferences are: all that is needful, is, to give the plain Bible testimony in the case, letting scripture explain scripture, and then believe that testimony,—and the controversy will soon end.

Would we settle the questions, Is the soul immortal? Are the dead unconscious? Will the wicked perish, be destroyed, consumed, burned up? &c., or any other Bible question, let the plain word of the Lord settle them. Be satisfied to have these, and all the doctrines of the Bible, appear in Bible names, in the light of the Bible, and then cheerfully believe what the Bible says of them, and all controversy about them will soon cease, and you will obtain the truth concerning them.

These broken hints must suffice for the present. They have been given, not for individual, but for general use; and we hope all will improve upon, and profit by them. We may speak again on the subject, for it is one of no small importance, and is but imperfectly understood, even by Advent believers.

We, as a people, profess to follow the literal principles of exegesis, when, in fact, we do it on only a very few subjects, and not always on them. We have been educated in the mystical school, and it is no easy task to unlearn or forget our metaphysical lessons, renounce our old and popular doctrines, and strike out into the (to us) new, and unpopular path, of the literal principles of interpretation of the word of the Lord. But as crossing as the work may be, it should be cheerfully and fearlessly and faithfully performed,—leaving the consequences with God. He will most graciously smile upon such a course: and it is far better to secure his favor, even at the displeasure of the world, or the church, than his frowns, with their applause. "If God be for us, who can be against us." Amen.

Some time since a person gave us a letter containing a dollar for S. Mansfield; but as the letter gave no intimation of the Postoffice or State, to which S. Mansfield's paper is sent, we have been unable to credit the dollar. Please inform us, that we may give credit.

Will correspondents remember, in all cases, to state their Postoffice, County, and State, and names, distinctly, when they write on business.

THE APOCALYPSE.—We are glad that Bro. J. B. Cook has been led to commence an exposition of this wonderful book. The Lord direct him in the important work. There is light in this "REVELATION OF GOD," which the church need in these last days,—it was designed for their benefit, and we say, let it shine. See Bro. Cook's No. 1, on this subject, on another page.

W. I. G.—Your sentiments on the law, we think, in the main, are correct; but they need to be more correctly stated, before publishing them.

Winthrop's Lectures.

Some unknown friend (we suppose, however, the author) has kindly sent us a copy of Edward Winthrop's "Lectures on the Second Advent of Messiah, and other important subjects." We have not been

what we have read of it, and from a knowledge we have of the author's sentiments, with the exception of the doctrines of the literal return of the Jews to Palestine, and probation after the second advent, which the work advocates, we think very highly of it. It is written with much ability and candor. The article on the "Personal Reign of Messiah," commenced in this week's paper, will enable the reader to form a very correct opinion concerning the general character of the work. To show the opinions of others relative to the work, we give, in compliance with the request of the author, the following notices of it.

WINTHROP'S LECTURES.

Lectures on the Second Advent and Other Important Subjects. By the Rev. Edward Winthrop, A. M., Rector of St. Paul's Church, Norwalk, O., and formerly Professor of Sacred Literature at Lexington in the Theol. Sem. of the Prot. Epis. Church, Kentucky.

RECOMMENDATIONS OF THE ABOVE WORK.

From Bp. McIlvaine, of Ohio.

"—forcible, lucid, and impressive, exhibiting clear views of gospel truth in general, and of the millennial doctrine in particular."

From Bp. Henshaw, of Rhode Island.

"—adapted to confirm the faith of believers, to support right principles in the interpretation of Prophecy, and to subserve the interests of pure and undefiled religion."

From Bp. Hopkins, of Vermont.

"On the main points in your Lectures I fully accord with you. *** Commending you and your useful labors to the divine blessing, I remain, &c."

From the Western Episcopalian.

"We have received from the author a copy of this well written work on a highly interesting subject."

From the Protestant Churchman.

"—written with marked ability."

From the Theological and Literary Journal.

"—written with an ease, intelligence, and force, that are adapted in more than an ordinary degree to interest, instruct, and convince. *** far superior to ordinary discourses not only in the novelty, but in the attractiveness of their topics and the ability with which they are treated. *** His views of the work of redemption are emphatically evangelical, and he makes appropriate and practical uses of his subject."

The above work is a well printed duodecimo of 281 pages. Price reduced to Fifty Cents. For sale by Stanford and Swords, 137 Broadway, New York; and by H. Hooker & Co., S. W. corner of Chestnut & 8th streets, Philadelphia.

Batavia Debate.

CLERICAL POLITENESS.—WANT OF CHRISTIAN COURTESY.—Bro. E. R. Pinney's report of this debate, in the Harbinger for last week, and our notice of Mr. Sunderland's "facts," which we gave in the same paper, seem to have met with rather a cold reception by him. In compliance with the general rules of publishers of papers in such cases, and as an act of common justice, and Christian courtesy, we mailed Mr. S. the above number of the Harbinger, directed thus—"Rev. B. Sunderland, Batavia." The paper was soon returned, with the following note, verbatim et literatim, written on the outside of the envelope:

"Mr. Marsh—take your paper back, and not insult me by sending it again.
"—So go to Rochester."

IMMORTALITY: REVIEW OF REV. LUTHER LEE.—This is the title of a pamphlet of 123 pages, recently published by Dr. J. T. Walsh, Philadelphia, Pa. Dr. Walsh successfully demolishes Mr. Lee's arguments in favor of the immortality of the soul, &c., and presents the matter in a light well calculated to do much good for the cause of truth. We therefore bespeak for the pamphlet a general reading, by those who feel interested in the subjects on which it treats.

The article we extract this week from it will give some idea of its general character.

It may be had of the author at Philadelphia, and at this office, as soon as we can obtain a supply.

"PHRENOLOGICAL JOURNAL."—This popular and widely circulated work has reached the commencement of its twelfth volume. It continues to be published by Fowler & Wells, New York, at 21 cents per

volume. Those who desire information on the important science of pathology, will do well to avail themselves of the reading of the Journal.

WATER CURE JOURNAL.—This able advocate of the hydropathic practice of treating diseases incident to frail human nature, is recommended to the patronage of our readers. It is published by Fowler and Wells, New York, at \$1 per volume.

"THE ADVENT REVIEW, AND HERALD OF FUTURE LIFE."—This is the title of a paper proposed to be published in Philadelphia, Pa., by Dr. J. T. Walsh, late Associate Editor of the Bible Examiner. For a knowledge of the character and terms of the work, see the Editor's prospectus, on another page.

THE HARBINGER.

Twenty-six numbers constituted a volume, before the commencement of this volume of Fifty-two numbers.

Many of our subscribers who meant to pay in advance, paid only to the middle of the volume; consequently the time for them to pay again has now come.

We simply name these facts that all may have an opportunity of keeping their accounts squared up, which with many it has been their pleasure to do; and we assure them it has been for our encouragement.

A word to the punctual is sufficient.

The following article, in substance, was published in our sheet over four years since; and then again about two years ago, in its present form. To our knowledge, it has never been answered, and we confidently say it is unanswerable. Its publication being called for again, we give it, hoping it may serve to settle the minds of the wavering, in the truth, relative to the Sabbath, and free others from the errors into which they have fallen, for the want of a correct understanding of this subject.

Seventh-day Sabbath Abolished.

I. *What is the signification of Sabbath?* Rest; and, when connected with day, it denotes a day of rest. This will not be questioned, but those who may want proof can consult Ex xvi 2-25; xx 8-11; xxxi 13-17; and xxxv 1-3; Lev xxxi 1-3 and Deut v 13-15.

II. *For whom was the Sabbath instituted?* The natural seed of Abraham, or Jews according to the flesh. Proof on this point is abundant. Those who wish to examine a part of it can read Ex xvi 23-25; xix 24 on to xx 11; xxxi 12-17; and xxxv 1, 3. Lev xlii 1-3 and Deut v 1-15. This last we will copy in full.

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

The Lord talked to you face to face in the mount, out of the midst of the fire,

(I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount,) saying,

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

Thou shalt have none other gods before me.

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

And showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Six days thou shalt labor, and do all thy work: but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ass, nor any of thy cattle: nor the stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

And remember that thou wast a servant in the

land of Egypt; and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the sabbath day.

Keeping the Sabbath was embraced in this covenant with the children of Israel at Horeb. It was **NOT** made with their fathers. (See Patriarch 1-1 but "with us, even us, who are all of us here alive THIS DAY." Verse 3. This testimony, first negative; "He made it not with our fathers," and then positive, "But with us," is conclusive. It plainly tells us for whom the Sabbath was not, and then for whom it was, instituted. It was instituted for the natural descendants of Abraham, the Jews according to the flesh. And not a single proof can be presented from either the Old or New Testament, that it was instituted for any other people or nation.

Again, if we expect to gain the promised inheritance, by virtue of the covenant which enforces the observance of the seventh-day sabbath, we cannot obtain that inheritance under the covenant made to Abraham; for Moses says the one embracing the sabbath, "was not made with our fathers." Let us be cautious lest we disinherit ourselves by seeking the inheritance under the wrong covenant. In speaking on the same subject, Paul says:

Whosoever of you are justified by the law, ye are fallen from grace. Gal. v. 4.

Read the whole chapter, and the two preceding. The covenant of grace did not enforce the observance of the seventh day. We are under grace, and therefore have nothing to do with this institution of the Levitical law. We will inquire,

III. *What was the design of the Sabbath?* It was made "for man, and not man for the sabbath." Mark ii. 27. When was it made for man? Not at the creation; for there is nothing said there about the sabbath on which man was to rest; but mention is made of the "seventh day" on which God rested. The only account we have of the sabbath being made for man, is the one given of its institution after the children of Israel crossed the Red Sea, and entered upon their journey to Canaan. Ex xvi 23-25; Deut. v. 2, 3.

It was then instituted as a day of rest, for the children of Israel. See Ex xvi 23-25; xx 8-11; xxxi 13-18 and xxxv 1-3; Lev xxiii 1-3 and Deut v 13-15.

It was also designed as a sign or memorial to keep in memory the creation of the world in six days by God, and his resting on the seventh.

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath, thro' out their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day rested and was refreshed." Ex xxxi 16, 17.

It was also designed to keep in memory their deliverance from Egypt, and their duty to the poor among them. "That thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and an out-stretched arm; therefore the Lord thy God commanded thee to keep the sabbath day." Deut. v. 14, 15.

It was a feast of day of holy convocation. "Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done, but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." Lev. xxiii. 2, 3.

Finally, it was a shadow of things to come. "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, [days is supplied by the translators, we therefore omit it] which are a shadow of things to come, but the body is of Christ." Col ii 16, 17.

These are the only reasons we have been able to gather from the scriptures, for the observance of the Jewish Sabbath; and if Paul, or any of the New Testament writers, thought it binding on Christians, why have they been entirely silent on a question of this importance, with the exception of such expressions as these:

Let no man judge you in respect to the Sabbath. Col. ii. 16.

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Rom. xiv 5.

But this point will be more fully considered under another head. We enquire,

IV. *How was the Sabbath to be kept?* "Remember the Sabbath day to keep it holy. Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Ex xx 8-10; also, xxxi 14-16; xxxv 2, 3; Lev xxiii

8 and Deut v. 13, 14. This in part constituted the "yoke of bondage" from which the Galatians had been freed. Paul, however, was "afraid of them, lest he had bestowed upon them labor in vain;" because they observe "days, and months, and times, and years." Gal. ii 10, 11, and 3. Read the entire chapter, and it does appear that there will be no question in the mind whether we are under the law, or under grace. If we are still under the law, it must be as strictly observed, as shown above; then it is our duty to inquire,

V. *What is the penalty for breaking the law of the Sabbath?* "Ye shall keep the sabbath, therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from the people." Ex xxxi 14. "Whosoever doeth any work therein, shall be put to death." Ex xxxv 2. Death, was then the penalty for violation of the law of the Sabbath; and Death is now the penalty for the same offence—if the law is still in force. But some think the penalty was abolished, but the law not. In this they are mistaken; for Paul, as we shall soon show, did not think so; and besides, when the penalty of a law is abolished, the law itself is also abrogated; for where is no penalty there is no law.

VI. *How long was the Sabbath to be observed?* "Verily my sabbaths ye shall keep, for it is a sign between me and you throughout your generations." "Wherefore the children of Israel shall keep the sabbath throughout their generations, for a perpetual covenant." Ex xxxi 13-16. Observe, this "covenant" made it the duty of the "children of Israel" to keep the sabbath "throughout their generations." This leads us to the inquiry,

VII. *When was it abolished?* Of course, when "their generations" ceased, which was when the law which constituted them a nation was abolished. When was that? Paul tells us when. Speaking of the sabbath day, together with other institutions of the law, he says: "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, NAILING IT TO HIS CROSS." Col ii 14, 17. Christ was the end of the law—it had served the time for which it was given, and expired with Christ on the cross. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances—having slain the enmity thereby"—viz: by the cross. Eph ii 11-16.

That the Sabbath was embraced in that law which was nailed to the cross—slain—taken out of the way, and abolished, is clear from what Paul says in 2 Cor iii 7-16. He there tells us that the "ministration of death, written and engraven in stones, was to be done away;" verse 7; and in verse 13, that it "IS ABOLISHED;" and, verse 14, "IS DONE AWAY IN CHRIST."

That the law of the Sabbath was a part of what was "written in stones," is evident from Deut v. 1-22. After giving in detail the ten commandments, in verse 22 Moses adds: "These words the Lord spake unto your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he ADDED NO MORE; and he WROTE them in two TABLES OF STONE, and delivered them unto me." Also, see Ex xxxi 18.

To say that the penalty of the law of the Sabbath was abolished, and not the Sabbath, is as unreasonable as to say the penalty of every other command in the ten was done away. The whole, as a code of laws, according to Paul's testimony, was abolished. For further proof on this point, consult Rom. vii 1-6; Gal iii 1-4 and v; Eph ii 14-16; Col ii 6-17.

We will notice a few of the most prominent objections to this view of the subject, and close our investigations for the present.

1. It is said it was an everlasting covenant which enjoined the observance of the Sabbath, therefore it must be binding now. On the same principle, then, the institution of the "wave offering," "new meat offering," the "atonement," and "feast of tabernacles," should be observed now; for they are as expressly said to be "statutes forever," as is the Sabbath. See Lev xxiii 14, 21, 31, 41. Each was to continue throughout their (the Jews) generations, and all were to cease or be done away in Christ.

2. The sabbath was given to the true Israel; therefore it must be binding on them to the end of time. The sabbath was no more given to the true Israel, than any other part of the Levitical law; and if a part is binding on them now, the whole law is. See Ex xxxi 13; Lev xxiii 2; Deut v. 1. "All Israel" are commanded to keep the "statutes and judgments," and by reading what follows it will be seen that the sabbath is only a very small part of those statutes. (Ex xxiii 23-32; Lev xxiii 23-32; Deut x

3. Then all moral obligation is abolished. So far as the Levitical law was concerned, "it is true, for it is abolished." But the moral precept in that law were always binding—they existed before the law was given—were incorporated in the law—and when the law was abolished they were incorporated into the New Testament or law of Christ, and are now in force on Jew and Greek, not, however, because they were once a part of the Levitical law, but because they are just, and have, by our great Law-giver, been made a part of the perfect law. See Matt xii 35-44. Christ is asked, what is the great commandment of the law. He answers the question, but says nothing about the sabbath; therefore it was not the great commandment in the law. The same is taught in Mark xii 28, 34. Also, in Luke xviii 18-22, a question is asked, "What shall I do to inherit eternal life?" Christ answers, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother." Not a word said about the sabbath.

Look at the conference held by the apostles at Jerusalem, named in Acts xv. The Gentile churches had been troubled with Judaizing teachers, and the apostles sent out their decree on the subject. In verse 24 they say, "Forasmuch as we have heard that certain which went out from us, have troubled you with words, subverting your souls, saying: Ye must be circumcised, AND KEEP THE LAW; to whom we gave NO SUCH COMMANDMENT." They then tell what they should do: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if you keep yourselves, ye shall do well." They gave no commandment to keep the law; but moral principles were strictly enforced, and we "shall do well" not to depart from their instruction. For further evidence on this point, consult Rom x 1-4; Eph v 1-7; and 1 Tim 1-11; in all of which places moral obligations are enforced, but the keeping of the sabbath is not named. This is unaccountable, if it was binding on the Gentiles.

4. *The type of our promised rest is destroyed.* Not so; for the law was a "shadow" (Col ii 17) or "schoolmaster to bring us unto Christ," Gal iii 24. That is, the law ceremonies all taught imperfectly—dimly—as a shadow, and pointed to the glorious rest. But this kind of instruction continued only to Christ. When he came, as Paul says, we are no longer under this schoolmaster, (Gal iii 25) but are under the plain, direct teaching of Christ.

5. But it was only the ceremonial, not the moral, part of the law that was abolished. This is incorrect; for the whole law was moral, just and good; and when its ceremonies ceased, the whole code was dissolved, to give place to one more perfect. Destroy the ceremonies of the Jewish Sabbath, and the day, as a sabbath, no longer exists.

6. But Isaiah (lvi 2-7; lviii 13, 14) and other writers of the Old Testament, command us to keep the sabbath day. Not "us" but those that were under the law; we are under grace, and the law of grace nowhere commands us to keep the sabbath.

7. Then one day is no better than another. We admit it. Christ made no distinction, and the apostles enjoined none. Consult Luke vi 1-5 and xii 11-16; John v 1-17; Rom xvi 5, 6; and Col ii 16; and you will find Christ was accused of breaking the Sabbath; and instead of enforcing its observance, he pleads his justification by saying, "The Son of Man is Lord of the Sabbath." He had no right to, nor did he ever, break one of the commandments; but, he had a right to, and did, abolish the law; he did not, therefore, break the Sabbath. Otherwise, he did, and became a transgressor.

8. *Then why keep the first day?* Because Christ rose on that day, and the apostolic church have set the example, that we should assemble on that day to commemorate his resurrection, by breaking of bread, and other duties belonging to the worship of God; Acts xx 7. John says he "was in the Spirit on the Lord's day" (Rev i 10); the first day of the week, the day of Christ's resurrection, which was observed as a day of worship by the early Christians.

Hence Ignatius, bishop of Antioch, A.D. 101, only about a half a dozen years after the death of the apostle, speaks of the Lord's day familiarly and without explanations, as if every body understood it. And he gives this title to the first day of the week exactly after the manner of the apostle himself. "Let us (Christians) no more sabbatize," he says, (that is, keep the seventh day, as the Jews did) "but let us keep the Lord's day." Let every one that loves Christ, keep holy the Lord's Day, the queen of days, the resurrection day, the highest of all days."

9. *This day, what was meant by the Lord's day?*

"We take then what we deem the only fair idea of these passages. And we do it, first, because we recognize with all the orthodox, the imperitiveness of the literal and obvious sense, wherever it will stand. And we submit that it will stand in reference to our present subject. — We do it, secondly, because the interpretation of all the other parts of scripture, that are either immediately or indirectly, closely or remotely, connected with the subject, becomes more thoroughly consistent on this view, than on that which unhappily prevails in the evangelical churches generally. We do it, thirdly, because so many lines of scripture argument conduce to this one point, and, to our minds, shut us up to the conclusion. And, fourthly, having, first of all, derived it from the only authoritative source of information in reference to the future, we find it every way more consonant with our inevitable idea of righteousness than is the orthodox view, and altogether more calculated beneficially to affect the minds of men."

On this, a few remarks may be allowed—
1. The terms quoted to make out the mystical view, are "like angels' visits, few, and far between."
2. They are mostly figurative. But though the figures, in themselves, teach *after destruction*, yet our opponents "wrest" them, and *add* to outweigh the ten thousand positive declarations and proofs which teach the contrary! God will hold them responsible for it! A fearful responsibility it will be.
3. The duty to disabuse the public mind, never seemed more imperative than now. The common view makes the Bible a medley of contradictions. It makes the sinner to be *destroyed* forever, and yet, not destroyed, but *preserved* forever,—to die, and yet, not to die!!—And so on to the end of the catalogue.
4. No Adventist ever answered objections to the real advent of Jesus, more easily and triumphantly than Mr. D. has answered objections to the literal understanding of scripture, relative to immortality and the "destruction" of wicked men, and all the works of the devil!
5. It is as safe, and as holy, and as *praiseworthy*, to maintain *Bible views*, on the one subject, as the other.
Do, dear brethren, before the Judgment, yield to truth, and the God of truth!
J. B. G.

Correspondence.

From Bro. D. Keeler.

BRO. PINNEY.—It is with a good degree of satisfaction we can speak of the results of our labors in this part of the field. Bro. Chapman and myself, by request, commenced holding a series of meetings in Holmesville, about eight miles from this place. It had been represented to us as a place exceedingly difficult to be reached with the truth; it having been destitute of religious meetings to a great degree for some time; but we have not had so large assemblies, considering the size of the house, nor more attentive and candid hearers, than we have had here.

We learned in this instance, as we have before, that not always those who sit under the ordinary preaching of the day, and are identified with the interests of the various organizations, are the most likely to be benefited by the Bible truth of the speedy coming of the Lord, and his kingdom. In the place I am now speaking of, no such influences, or at least, not to that extent, were exerted over the minds of the people; but they were left to come out and hear for themselves. The result was that many were rationally convinced of the truths we proclaimed, and were left free to act for themselves. A number were hopefully—we think decidedly—converted to God; among whom were some that many supposed were the last, if ever to be reached with the word.

There was no minister in this place when we came here, to prejudice the minds of the people, and keep them away; but our meetings had not been in progress long, when a Methodist minister, not far distant, hearing of the conversion of some of the most desperate cases, and the general interest manifest, came down to oppose the work. The instruments of this work, or the agents, were not considered by him as strictly authorized, or at least, had not received their authority from an orthodox establishment; consequently this work could not be of God: failing to discern, as did the Jews in the days of the Savior, that the fruits were of God. He commenced by asking questions designed to lead into endless controversy, which Bro. Chapman refused to answer, being persuaded by the motives that induced them.

The result of his course was, that many of the wicked ceased to be alarmed in view of the judgment, (the evidence of which we endeavored faithfully to present,) and banded together, and doubtless now could not be reached by any motive that might be presented.

I wonder not that the Savior spoke in the terms he did, in reference to unfaithful servants quieting the fears of the conscience-stricken by their cries of peace and safety.

Those of them that purposed to obey God rather than man, now meet together in accordance with the instructions of our blessed Lord and his apostles, to comfort one another; and by so doing to strengthen one another's hands.

Here, then, is another little church according to the Scriptures. Our prayers and hearts desire are, that they may continue to obey God, grow in grace, and numbers be added to them of such as shall be saved.

The next point of interest and inquiry is, how shall these little churches be sustained?—They are few in number, inexperienced, timid, and seem but ill qualified to contend with the opposition they must meet. Like new-born babes they need the sincere milk of the word—that

meat which will do them good and enable them to grow. I have before suggested adhering to this point, but this is all I can do. The Lord give us wisdom to enable us to devote our labors and efforts to the best advantage.

We next commenced a series of meetings in South New Berlin, N. Y. Our meetings were held in a commodious school-house, week-day evenings, and for two or three Sundays in the Baptist meeting-house. We had a candid hearing, which apparently has resulted in doing away much prejudice, awakening a considerable interest and studying of the Bible, and we trust of saving some souls whose way led to death.

Elder Chamberlain, the minister, quite an honest man to all appearances, listened with some interest, at least;—opposed in nothing, if he did not aid. Had he aided, a work would have followed, without a doubt. Oh how fearful the responsibility of such men! They might be the means of doing much good; but they stand in the gap. Here also Wednesday evening prayer-meetings were established, and a new impetus given to the cause.

It seems as if the people were never better prepared to listen to the truth than now. In every place some are taken hold of, where a fair and candid hearing is given. This indeed is encouraging, and enables us to endure more trials and hardships than we otherwise could. But praise the Lord, our hearts are made glad when we see, as the result of faithful endeavors and self-sacrifices, the bright and beaming countenances of souls made free in Christ, and hear the fervent prayers and warm exhortations of full hearts, who but a short time previous were in all their sins, without God and without hope in the world.

Oh what a thought! what a contemplation!—Persons to turn from their dumb idols, to serve the living God—to dwell in endless happiness and bliss, and all this through our weak and imperfect personal effort. I confess there is a joy and satisfaction arising from this reflection I have never experienced before; and yet, Brother, I am half persuaded often to cease—to assume a responsibility of this kind is too much—the work too great for feeble man.

May you be aided by more than human wisdom, that the important and responsible station you occupy may serve to advance the cause of God in general, by a united and zealous effort of the friends of good order and truth: that the great work devolving upon us may not be hindered, by any sectional feelings or prejudices unbecoming our character as christians, and the mission we are called to fulfil. God grant that our eye may be single to his glory, in all our labors and efforts, ourselves servants of God for Christ's sake. Yours in hope,

D. KEELER.

Norwich, N. Y., Dec. 11, 1849.

OUR BOOK DEPARTMENT.

We have now effected an arrangement with Bro. Himes to supply this region with all the books, tracts, &c., published at the Boston office, at their prices, wholesale and retail.

We have also made arrangements with others to supply books and pamphlets on the various doctrines of the Bible, connected with our faith, in the great plan of God for the redemption of man from the curse.

Lecturers, book agents, and any others who may wish, will please send in their orders promptly, and we will see that they are promptly filled and forwarded. Much more should be done in this way of disseminating light on the glorious hope of the Gospel, than has been done for the last three years.

We are also making arrangements to keep on hand a supply of the best editions of American and English pocket bibles, of which the brethren will be duly advised.

In order that as much good may be done with our limited means, and with as little embarrassment to the office, as possible, we urge upon our brethren the necessity of being punctual in making their remittances.

Brethren, the enemy is awake, and active. Let us also awake and engage with all our powers, "if by any means" we may save some from the impending judgments of God upon this world.

Rochester, Nov., 1849. MARSH & PINNEY.

I see in the Harbinger and Advocate call for help. I am not engaged in school at present, but intend to proclaim the kingdom at hand. I am willing to go where I can do good. If the brethren want help, and any of them will write to me, I will try, the Lord willing, to meet with them. I should like to hear from them as soon as possible. Address me at South Adams, Mass.

Z. CAMEDELL.

"The Purpose of God."

Let those who wish for the work, send in immediately how many they will take. The price will be the same as heretofore, \$4 per hundred. N. B. Address E. R. Pinney, Rochester, N. Y.

Appointments.

Bro. H. H. Gross appoints to preach in Albany, N. Y. Sabbath Dec 30 at 10 A. M. and 1 P. M. and Sunday Jan 6 at 10 A. M. and 1 P. M. and Cranberry Creek evening Jan 7 Gloverville evening Jan 8 and 9 Brockville Bridge in the Brick Church, commencing evening Jan 9 and continuing over the Sabbath the 13th. Meetings at 9 and 6 P. M. each day, and also at 10 A. M. on Sabbath—ten lectures in all, to give an opportunity for a full presentation of the advent cause. Trust there will be a full attendance of the friends in that region; good homes will be provided for all.

I will preach, the Lord willing, in South Adams, Mass Jan 7 at 6 P. M. North Adams Jan 8 at 6 P. M. Wilmington Jan 10 at 6 P. M. Rawsonville Jan 12 at 6 P. M. and over Sunday. S. W. BISHOP.

Bro C F Sweet will preach in Millport, Dec 30 at half past 10 A. M.; and Beaver's Dam evening same day Bro Adair's or vicinity Monday evening Dec 31 Red School House, South Creek, Southport, a series of meetings, commencing Wednesday evening and probably continue over the sabbath

The Lord willing, I will preach (in company with Bro Bates) at Pompey Hill Jan 1 to 4 inclusive Utica Sabbath Jan 6 Kirkville (where Bro Platte arranges) Jan 8 and continue about a week Cicero Wednesday evening Jan 16 Liverpool Thursday evening Jan 17 Clay (near Mrs Preston's) Wednesday evening Jan 23 Van Buren Thursday evening Jan 24 Syracuse Sabbath 27 L. D. MANSFIELD

Bro. K. S. HASTINGS appoints to preach, Providence permitting, as follows:

Litchfield, near Bro. Austin's, Jan 1st
Near Bro Beach's, Jan 2d
Roxbury, evenings, Jan 3d and 4th
East Kent, Jan 5th and 6th
Pleasant Valley, Jan 8th
A Conference will be held at South Hawley, Mass commencing Jan 11th, evening, and continue over the Sabbath.
Savoy, near Eld McCulloch's, eve., Jan 14th
Near Bro Meekins', evening, Jan 15th
Near Bro Stitts', evening, Jan 16th
Plainfield, evening, Jan 17th
A Conference will commence at Ashfield, Baptist Corners, Jan 18th, evening, to continue as long as thought best. K. S. HASTINGS.

Bro. A. Brown appoints to preach at the following places:

Berlin, (at the house of Bro. J. Baines,) Jan 1, 6 1/2 P. M.
Marlboro, Jan 2, 6 1/2 P. M.
Nashua, N. H., (Sabbath) Jan 6.

Bro. Ira FANCHER will preach as follows:

Head of Lake George, N. Y., Jan. 24, at 7 P. M.
Warrensburg, Jan 25, at 7 P. M.
Bolton, Jan 26, at 7 P. M.
Ticonderoga, Sunday, Jan 27, at 2 and 7 P. M.
Fort Ann, Jan 28, at 7 P. M.

Bro. P. HUGHES proposes, the Lord willing, to meet the brethren as follows:

Pictou, Jan 8th
Spencer's, Jan 9th
Des. Shearman's, Jan 10th
I Spafford's, Jan 11th
Baltimore, Jan 12th
J. Lent's (evening), Jan 13th
Beebe's, Jan 14th.
C. Lent's, Jan 15th
Bro Roe's, Jan 16th
Hogarth's, Jan 17th
Port Perry, Jan 18th

It will be remembered by the brethren that much depends upon your walk and prayers, in holding forth the words of life, Phil. xl. 15, 16.

PETER HUGHES.

Providence permitting, I will preach as follows: Savoy where Bro Meekins may appoint Jan 1 6 P. M. Cheshire Jan 5 at 6 P. M. and over the Sabbath S. W. BISHOP.

Bro. J. McINTOSH, God willing, will preach in the following places: Brooklyn Whitby Canada West on the 10th of January 1850 beginning at early candle lighting. At the Block School House 6th Con. Pickering evening Jan 11th and 12th at early candle lighting School House Sect No 14 Pickering evenings of Jan 13th 14th 15th 16th at early candle lighting Woodruff's School House 2nd Con. Pickering evening Jan 17th beginning at early candle lighting

Bro. JONATHAN WILSON, N. Y., will preach as follows: Russell (Bap M House) Sabbath, Dec 30. Hartsville, Ct., Sabbath, Jan 6, 1850.

Notices.

Business Items.

E Miller Jr.—All right. Send all at once as you propose. The work we will push forward as fast as possible. The books can be had according to your proposals.

T Hill—There was money received in August which paid to No 341, and H Hill is paid to 350, but none in Nov. We have credited this one half to each.

W Ongley—The number for Dec 8 is exhausted. Z Grovier—Your paper is mailed single in a good wrapper and plainly directed every week. We know of no reason why the Postmaster should take off the wrapper.

A P Barringer—Due \$13.75 to No 313. No information to communicate respecting Wm G.

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BOOKS SENT.—D L Stanford A Broadway R Labore J Daniels

PUBLICATION FUND.—A Hastings \$2 A friend of the truth \$3.50 to aid by tracts Bro Chapman and Keeler

Read and Remember.

TO AGENTS AND CORRESPONDENTS.

1. In remitting money for the HARBINGER, be careful to write the names of persons and places very plainly and distinctly.
2. When you send the names of subscribers, be careful, in all cases, to give the name of the Post-office, the County, and the State. If the place have two names, as is the case where the village is called by one name and the post-office by another, mention that fact. The neglect of this has produced much trouble and confusion. If the persons whose names you send are new subscribers, mention that fact also.
3. When the direction of a paper is to be changed, do not forget to name the Post-office to which it has been previously sent. Unless this be done, it is out of our power to make the change.
4. When subscribers remove, let us know immediately. Otherwise, the papers will continue to be sent, and charged to them, of course, to their own loss.
5. When subscribers wish to discontinue, let them remember that all arrears must first be paid. Their wishes will then be attended to, by notifying us by letter or through their post-master.
6. When you put business matter and communications for the paper on the same sheet, place the two so that they can be separated; otherwise your communications cannot be attended to in due time, and will be liable to be overlooked entirely. For the very common neglect, which costs an immense amount of trouble and perjury, there can be no manner of excuse; since, if necessary, several pieces of paper can be enclosed in the same envelope without any addition of postage.
7. Let it be briefer and shorter; otherwise they must be cut down, delayed, or rejected. Long biographies of infants, of whom personally nothing can be said, need not expect admission, or of persons who have lived wisely until taken with their death illness, in these cases, a simple announcement is all that should be asked or granted.
8. All communications should be written in a plain, legible hand, or we cannot promise them admission. Did correspondents know but half the trouble and perplexity, to both editor and compositor, from bad and illegible manuscript, they would be more careful in preparing articles for the press.
9. No communication will be inserted from anonymous writers

Remittances for the Harbinger and Advocate.

ONE DOLLAR EACH.—S M Kehr 342 July 13 1850; A Curtis 339 June 22 1850; E Bradley 339; C Boughton 339; W Austin 339; A Brown 339; N McCulloch 339; C Brooks 339; Z Mayhew 339; J Vaughn 339; S P Cowles 336; C R Broadbent 334; H W Chase 334; T Newton 327 Mar 30 1850; R Andrews 353 Sep 28 1850; J H Ransom 344 June 23; G Wise 358 Nov 8 1850; J Maxey 358; P C Aldrich 355 May 25 1850; P Wilcox 351 Sept 14 '50; A Bishop 347 Aug 17 1850; S A Bishop 338 June 15 1850; R A Cole 353 Sept 28 1850; P Taylor 353; R Keene 335 Mar 16 1850; N Croford for W Wilson 313 Dec 23 1849; J Newman 347 Aug 17 1850; N T Withington 325 Mar 16 1850; A Pettibone 313 Dec 23 1849; E Curtis for extras; L Clayton 325 Mar 16 1850; G C Frenon 133 July 15 1850; D Wetherby 337 June 8 1850; J Erwin 316 Jan 12 1850; W Gatta 338 June 15 1850; C Salisbury 331 Feb 16 1850; G A Lapham 352 Sept 21 1850; J Pickard 338 June 15 1850; W P Wentworth 339; A Ford 355 Dec 21 1850; S Benedict 345 Aug 2 1850.

TWO DOLLARS EACH.—G B Moore 321 Feb 16 1850; S Porter 355 Dec 21 1850; I Morgan 316 Jan 12 1850; A Hastings 362 Nov 30 1850. T Hill 60 354 Oct 5 1850; H Hill 50 363 Dec 7 1850; M Helm 24 421 Jan 18 1852; J Stephens C Clark W W Caldwell and J Henry 31, 25 353 Sept 23 1850; Miss Burdell 33 494 June 1852; J T Ongley 63 338 June 15 1850; B Ransom 33 361 Nov 23 1850; W Breach 33 343 July 20 1850; L Chase 33 343; L Cole 33 345 Aug 3 1850; J Thorndell 63 301 Sept 22 1849

Letters.

E Miller Jr A A Brown H Wilbur J Daniels I A Gibson S W Bishop A Clayton D T Taylor J Geo Storr H Grew I E Jones J B Cook A H Barringer J Weston W Marsh R V Lyon H H Carpenter J V Himes M Smith W D Marsh J Turner A Veed W Sheldon

If God permit, a Conference will be held at Hamlock Lake, commencing on Thursday evening, Dec 27, and continue on the Lord's day evening following. Bro. Keeler is requested to attend with me.

GEO. V. BRADMAN.

Bro. A. Brown and wife appoint to preach at Yorkville, N. Y. Sabbath in January, or where Bro. Brown can be accommodated.

Poetry.

THE DEPARTING YEAR.

BY MISS E. G. FOWELL.

Down the dark tide of time, with flow
Unceasing, hath another year
Its record borne of joy and woe.
Hope, exulting fear—
With constant force through shade and sun,
The swelling stream hath hurried on,
And flung its shattered wave at last
Into the ocean of the past.
One moment in the fitful light
Flashed the frail bubbles as they fell—
Then bursting, vanished from the sight,
And shrilly the wild winds of night
Shrieked the Old Year's—farewell!

Pass on—relentless years! Ye bring
Nearer the golden age of time—
When man, no more an abject thing,
Shall from the sleep of ages spring,
With new-born life, and proudly fling
Aside his bondage and his crime,
And, rising in his manhood, be
What God designed him—PURE AND FREE!

LOST TIME.

I threw a bubble to the sea,
A billow caught it hastily;
Another billow quickly came,
Successfully the prize to claim;
From wave to wave unchecked it passed,
Till tossed upon a strand at last.
Thus glide unto the unknown shore
Those golden moments we deplore—
Those moments which, thus thrown away,
Might win for us eternal day.

Immortality.

REVIEW OF REV. LUTHER LEE.—OBJECTIONS ANSWERED.

BY JOHN T. WALSH.

In Mr. Lee's 19th article he presents "an answer to the objection that his 'theory of the human mind,' and his 'method of proving its immateriality from its own phenomena,' will prove that brutes have immaterial souls." With what success he has met this objection, we shall soon see.

1. Mr. Lee says—"we shall not deny ourselves a soul lest we should give one to our faithful dog!" "We shall not reason our own soul out of existence lest we should reason one into a brute."

Well, I have no doubt Mr. Lee's "faithful dog" has just as much soul as he has! Of course I use the term now in its primary sense of life. Mr. Lee is a "living soul" and so is his "faithful dog!" At least, so taught Moses; and he is good authority.

Mr. Lee further says—"we would sooner embrace a theory which would elevate brutes to men, by giving them souls, than one which would degrade men to brutes, by taking away their souls." No doubt of it, Mr. Lee; for you are so hostile to the truth that you would sooner ascribe immortality to every beast of the field, every fowl of the air—the fish of the sea, and all the animalculæ in the universe, than predicate mortality of the entire human race.

We are not at all "alarmed at the idea that a horse should be so much like a man as to have a soul;" for this is true; both have souls, for both are "living souls." Mr. Lee says—"we would rather a horse should have a soul, than not to have one himself!" Certainly, Mr. Lee, I have no doubt of it!

But what does all this prove? It proves to a demonstration, that Mr. Lee knows nothing about the soul!

He continues—"If any one can prove from reason (his arguments)—that brutes have souls, we shall not do violence to the reason which God has given us to escape the consequences." Well, we shall see.

2. Mr. Lee remarks—"The objection, if admitted, would involve the danger in precisely the same difficulty." Yes; that is not true; because we make the asperity of man over the brutes to consist in no other thing. And this difference in organization is the result of design on the part of the Creator. The superior organization gives the superior faculties—some of which are moral, and the others are physical.

But, to come back to Mr. Lee's argument, he affirms that the difference between human intelligence and brute intelligence is not in degree, but in nature.

Mr. Lee evades or shifts his original position; at first he contended that matter had no intelligence; and when pressed on this point in relation to brutes, that his theory must necessarily give immortality to all animals, he meets it by saying it is not the same kind of intelligence! Pray, then, is matter possessed of any sort of intelligence? Mr. Lee's answer must be—"Yes, of brute intelligence!" Thus, he has to dispose of his original position, before he can proceed!

Mr. Lee has certainly abandoned his first position. He has profited by my strictures, although he has passed them in sullen silence, lest his readers should know that a stripling with a smooth stone from the brook, had smote the Goliath to the ground and cut off his head!

But let us see what he makes of his present position. Mr. Lee gives to brutes "sensation and perception" which he calls "instinct." Well, Mr. Lee, do you ascribe "sensation and perception" to matter or not? If you do, you have given up as lost your original position; but if you do not, you are compelled by your theory to give animals "immaterial" minds! because matter, in your view of the subject, has not the properties of "sensation," "perception," nor "instinct."

What is "instinct?" The word is derived from the Latin *instinctus*, and signifies the power determining the will of brutes.

Mr. Lee says—"Instinct never improves."—This is not true; for that power which controls, or modifies the will of brutes can be educated, as we see in the horse, dog, elephant, camel, monkey, &c., &c. But even supposing it were otherwise, the very existence of instinct in brutes is incompatible with Mr. Lee's theory, unless he can prove it to be a property of matter; which he is far from being disposed to admit.

Mr. Lee remarks that animals "never think," and immediately after he speaks of "their mental operations," as if "mental operations" could go on without thought! Animals do "think," however, as we shall soon prove. And if "animal instinct never imparts to its fellow animal, the limited education it is capable of receiving from the more skillful hand of man," it is capable of teaching its "fellow animal" many things which man cannot. Man cannot teach the newly fledged bird to fly; but she who nursed it, and watched over it, can do this in the shortest possible time.

3. Mr. Lee says "brutes" are not conscious. This is also a fallacy. Mr. Lee's illustration does not disprove it. "Consciousness" is a "sensation" of identity, without which one animal might, and would mistake himself for another, or another for himself. It is folly to say that animals have not a sentiment of personal identity, which is self-consciousness.

4. Mr. Lee remarks—"brutes do not" possess "volition and will." This is an error; for a horse not only prefers "to go in one direction, rather than to be driven another;" but he has a "will" to return from the distance of many miles, and that too by the most direct route, to the place of his abode. This involves "will," "memory" of place and locality, or a perception of relative distance, and the "mental operation" of selecting the nearest route. This is more than mere "instinct," or desire, or impulse. "Instinct" is desire—appetite—predilection; and why should an animal desire one place above another, but for a consideration? The feline species, though tied up in a bag, will return to their home by the most direct route, even in the dark, when at liberty.

5. "Brutes" have no "memory," says Mr. Lee. This is a greater error than any of the preceding. If brutes had no memory, when they left one place they would have no desire to return to their original place of abode, more than to another; but this is contrary to fact. Animals prefer one place above another, when they are absent from them. Animals trained by one individual, if taken from them for a time, will recognize their original master when they meet him, and manifest pleasure at the sight. What is this but the associations of memory?

6. Mr. Lee says—"Men have conscience, but brutes have none." This may be true; for we have never maintained that brutes were men! Their organization is different, and by consequence their powers or faculties are different. But, upon this idea, Mr. Lee has been in error, and I defy him to reconcile the preceding items with his theory!

7. Whether "brutes" are the objects of "hope," or not, I will not now dispute; but that they have "fears," none who understand their nature will deny. They manifest fear on many occasions, and also "joy," or pleasure.

8. But to sum up the argument, Mr. Lee defines "instinct" to be a compound of sensation and perception. There must, therefore, be various kinds of instinct; or

1. A Geometrical "instinct" for bees are geometricians. Their cells are constructed as, with the least quantity of material, to have the largest size, space, and least possible loss of interest. So also is the antlion's funnel-shaped trap exactly correct in its conformation as if it had been formed by the most skillful artist of our species, with the aid of the best instrument.

2. A Meteorological "instinct" for the mole is a meteorologist.

3. An Arithmetical "instinct" for the bird called ninekiller is an arithmetician; so is the crow, the wild turkey, and some other birds.

4. An Electrical "instinct" because the torpedo, the ray, and the electrical eel, are electricians.

5. A Navigatorial "instinct" for the nautilus is a navigator. He sets and lowers his sails, casts and weighs anchor, and performs the other nautical evolutions.

6. A Musical "instinct" for whole tribes of birds are musicians.

7. An Architectural "instinct;" the beaver is an architect, builder, and wood-cutter. He cuts down timber, and builds houses and dams.

8. A Civil-engineering "instinct;" for such is the character of the marmot; he not only builds houses, but constructs aqueducts to keep them dry.

9. A Military "instinct;" for the white ants maintain a regular army of soldiers.

10. A Horticultural "instinct;" the East India ants raise mushrooms, upon which they feed their young.

11. A Mechanical "instinct;" wasps are paper manufacturers; caterpillars are silk-spinners; plocus texter is a weaver—he weaves a web to make his nest; the prime is a tailor—he sews the leaves together to make his nest; the squirrel is a ferryman—with a chip or piece of bark for a boat and his tail for a sail, he crosses a stream; dogs, wolves and jackals are hunters; the black bear and heron are fishermen; the ants have regular days of labor; and the monkey is an expert rope-dancer.

12. An "instinct for Government:" beavers present us a model of a republic; bees with a monarchy; the Indian antelope of a patriarchal; elephants of an aristocracy of elders; wild horses have a lender; and sheep are under the control of a military chief ram!

Now, if Mr. Lee can reconcile all these powers with his theory, let him do it; or, otherwise, let him yield his position as utterly unworthy of being defended. But if he can harmonize these facts with his view, he will do more than any other author has ever been able to do.

Prospectus OF THE ADVENT REVIEW AND HERALD OF FUTURE LIFE.

Though claiming no special call, the subscriber feels that circumstances impel him to the course he is about to adopt. He feels such a deep and abiding interest in the things "concerning the kingdom of God, and the name of Jesus," that he is carried along, as it were, by an irresistible influence.

Though poor and penniless, like the Great Teacher of Israel, he is willing to suffer still for the cause of his Master. And while he would like to publish this paper weekly, at present it will only be issued as funds are received to pay the printer. The Editor will not go in debt to publish it. He will publish according to his funds, whether that be weekly, monthly, or quarterly.

This journal will be independent in every thing, and neutral in nothing. It will be the uncompromising advocate of liberty of thought, liberty of speech, and liberty of action, in reference to the revelations of God, and the responsibilities of men. Here all may find room for the full and free expression of their sentiments; subject, however to as full and free an examination by those who may differ. It will not be an organ of party, but the organ of truth. No question bearing upon the destiny and well-being of man shall be excluded. All shall have their full share of attention. The following are the

TERMS:

1. At first it will only be published weekly, monthly, or quarterly, as we may have funds.

2. If it should be published weekly, each number containing sixteen octavo pages, the price will be \$2.00 per annum.

3. If monthly, \$1.00 per annum.

4. If quarterly, 50 cents per annum.

And now we appeal to all who are looking for the speedy coming of Christ, to join us in unfolding the truth, for the time is short. Remember the Judge stands at the door! Arise

and trim your lamps, and spread abroad the Gospel proclamation of life and immortality through Jesus Christ! All orders and communications must be addressed to J. T. Walsh, 63 Ogden street, Philadelphia, postage paid. Brothers, will you respond?

J. T. WALSH,
Latter-day Advocate of the Bible Examiner.

P. S.—All papers copying the above, and calling attention to it, will confer a great favor on the Editor, and receive his most cordial thanks; and also an exchange.

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